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The Living Church

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News and Notes

INFORMATION has been received too late for comment in this week's issue, except in this department, that the Brotherhood of St. Andrew have withdrawn from the programme of their convention exercises at Louisville, the discussion of the subject of "Christian Unity." They at the same time disclaim any intention of influencing by the proposed discussion the action of the General Convention, and declare that the executive committee was alone responsible for what was an error of judgment. This withdrawal carries with it the cancelling of appointment of speakers, and so the retrieval of the false step criticised in our last issue. *Laus Deo.*

A RUMOR has gone abroad that the Bishop of London contemplates the early resignation of his see. His character marks him as a man who would not hesitate an instant in taking this step, if he became convinced that he was unequal to the strain of his vast diocese. But though he is seventy-four years old, it is hard to detect any sign of failing powers, beyond a defect of sight, and he has displayed remarkable activity during the last year. Dr. Temple is one of the great figures of the English Church at the present period, a man of great strength of character and uncommon sagacity and resolution. At a time when the English episcopacy consists of a body of men rarely equaled for wisdom and strength, he stands among the first. His retirement would be a sad loss, and we heartily join with our English contemporaries in the hope that the rumor will prove to be without foundation.

THE quietly effective power of public opinion, which was so well illustrated at the time of the Chicago Exposition in closing the grounds on Sunday, has lately had an equally noticeable illustration in the suppression of the proposed bull fight at the Atlanta Fair. All had been arranged for the display as a department of the Mexican exhibit, but from all parts of the country there came the expression of disapproval of the programme, and now the managers announce that they have withdrawn this feature. Their action, though late, is praiseworthy. Reversions to barbarism are common enough already when men are removed from the restraints of the higher civilization, but the deliberate cultivation of barbaric tastes in the midst of the highest civilization would have been too gross a blunder. And it is a matter for thankfulness, that this same display, attempted lately at Cripple Creek, Colo., in the recesses of the Wild West, found even there protest sufficient to render it a contemptible and ridiculous failure.

IN Shoreditch, one of the worst districts of London, a district infested with thieves and bad characters of every sort, and naturally the abode of the most wretched poverty, the church of the Holy Trinity has been founded through the heroic devotion of the Rev. Osborne Jay. This church is the centre of a most interesting and successful work, the vicar having won the hearts of all classes, good and bad, in a remarkable degree. An enlargement of the church building has been found necessary, of which the corner-stone was laid the other day. The indefatigable Bishop of Stepney, who has devoted the entire summer to going in and out among the poor people of East London, preached an earnest sermon full of words of comfort and encouragement for priest and people. As many persons of rank and standing were present, he "claimed and demanded" on behalf of the Church "in this bitterly poor parish" their liberal alms. The vicar himself was advancing money which ought to be forthcoming from the Church at large. The procession which was formed after the service for the laying of the stone contained a large number of working men, with badges and sashes, who have formed themselves into a Phœnix Lodge of total abstainers, called after the vicar, the "Osborne Jay Lodge." The stone was laid by Lady Howard de Walden, "In the Name of the Father, and of the Son, and of the Holy Ghost."

BEYOND the saddening thought of the death of devoted missionaries of the Cross in China, and the breaking up of missions into whose development have been wrought the prayers and labors and life of more than one generation, there rises the sadder thought that this country has disqualified herself from complaining of the outrage. For there never was an instance in which the argument of "*tu quoque*" was more applicable. For the last forty years the Chinaman in this country has practically been a creature without legal rights, patient under violence, the helpless victim of plunder and fraud and every outrage that brutal ignorance and greed could prompt. If he appealed to the law, the officers of the law paid no regard to his plea, and virtually withheld from him the protection of the law. And the appeal to force was hopeless, for he stood in the presence of the superior race. It is well for us to remember that there is no instance of robbery and wrong and murder which we can bring up against the Celestial Empire which has not been already paralleled and outdone right here and among us. And if we say that these wrongs done by us were in every case the work of the irresponsible and the lawless, and were discountenanced by the better classes, does not China also claim that the acts of which we might complain are the work of an ignorant mob raging with hatred against the "foreign devils?"

AS a memorial to Lord Nelson, the church of Burnham Thorpe, Norfolk, where the great admiral was born, has been restored. His father, the Rev. Edmund Nelson, was rector of the parish from 1755 to 1802. When Nelson was raised to the peerage he was created "Baron of the Nile and of Burnham Thorpe." Upon his death bed he expressed the wish to be buried in the churchyard at Burnham Thorpe, "unless it please the king to order otherwise." It pleased the king that he should lie in St. Paul's cathedral, and his connection with Burnham Thorpe was almost forgotten. Of late, however, this memory has been revived, with the result that the old church has been carefully renovated and restored. The Queen, Prince of Wales, and many persons of high position, together with distinguished gentlemen of the Royal Navy and of the Merchant service, were liberal contributors. A lecturn has been placed in the chancel wrought from timber taken from the ship Victory, on which the great commander met his death at the moment of his triumph. Two inscriptions adorn this structure inscribed upon brass plates taken from the same vessel. The greatest of England's naval heroes could have no more fitting monument than this.

WELL-MEANT attempts to popularize religion are very liable to result in vulgarizing it. *The Holy Cross Magazine* has lately called attention to the methods of the "Salvation Army" as applied in the doings of the "Christian Endeavorers" at their late great gathering. While there was in the meeting full evidence of great zeal, earnestness, and enthusiasm, there was also evidence that these were not always restrained or guided with sound knowledge and discretion. This could not reasonably be expected when the body was composed so largely of the young and inconsiderate, but there were some lapses that one would think even these could have avoided. To take possession of a railroad train, and murder sleep for all other passengers, is by no means a brilliant manifestation of Christian courtesy, and the adoption of an "Endeavor" yell is a Chinese device, less likely to frighten the devil than to disgust the thoughtful Christian. The more popular the religion of Christ is made, the sooner its Master's reign will become universal; but these are things that, if it were possible, would only make it vulgar.

THE Rev. Septimus Hansard was for thirty-one years rector of Bethnall Green. He was a man of strong character, a friend of Thomas Hughes, and in many ways well fitted for a post among such a difficult population. Bishop Blomfield succeeded in bringing about the building of ten churches within the limits of this parish. At the present time, however, some of these churches are badly filled, and there is strong need of new life and energy. It is in this region that the well-known Oxford House is situated, of which the Rev. A. F. W. Ingram is head. This gentleman, whose work has given him experience which must be invaluable, has been appointed to the parish, and was instituted lately by the Bishop of London.

AS the constant dropping of water wears away the stone, so it is possible that the persistent urging of the question may at last wear out the patience of the Methodist authorities, and admit women delegates to their controlling conference. The subordinate conferences are just now voting on the question, and from them the question will pass, if a majority so order, to the higher body. What the new woman would do, should she at last break into the conference, is not altogether evident, nor is the imminent necessity for her admission thoroughly demonstrated, but it is to be presumed that she knows what she wants, and it is certain that she means to have it. Then, too, the question might legitimately arise: What could she do if she got there? For the presence of the lay men in the Methodist conference has been always an uncomprehended factor in the polity of the society. The pastors do all the governing, and have shown as yet no overweening desire to delegate their privileges and rights, even to the woman. But it behoves our Methodist friends to read again, and very carefully, the third chapter of Genesis before admitting this disturbing element into their Eden.

WE mentioned a while ago the new tax on religious orders in France, which has been so deeply resented by the Church. It is thought that this tax will gradually strip the Orders of everything they have in the shape of property. It is a strange spectacle in an enlightened country of modern days, that of men and women who have given up everything but the barest subsistence for themselves in order to devote themselves to teaching the young, tending the sick, converting the heathen, or training the clergy, having in return to submit to a heavy tax or the spoliation of their goods. Most of the bishops have advised resistance, thinking that by that means popular feeling in favor of the Church will be soonest aroused. The persons more immediately concerned, however, the Superiors of the Orders themselves, have, after careful consideration, decided to conform to the law. They have now, they say, a certain legal position, and oppressive as this new law is, they recognize that it is constitutional. They are not inclined to resign the position which they still have, by resistance to it, so long as it remains in force. If there is in France a really enlightened public opinion, this reasonable attitude of submission will perhaps do more than any open defiance to secure a repeal of the obnoxious law.

The Missionary Jurisdiction in the General Convention

BY THE REV J. H. WEDDELL

In looking over the proposed amended Constitution and Canons, one is disappointed to find that missionary jurisdictions are still left without full recognition as parts of the Church in this country. A few words on this matter seem to be needful.

Two questions are involved here. What is the General Convention? and what is a missionary jurisdiction? Is not the General Convention a body representative of the whole American Church, or a council of representatives of this Church? If it is not that, then it must be regarded as a voluntary association of bishops, clergy, and laity, having the right in itself to make its own laws of being and procedure, and to admit whom it will to membership. If, however, it is a representative body, with powers resulting from its representative character—which is doubtless the theory on which it is constituted—then it would seem that it cannot be complete, nor act with full authority, unless the whole Church be, or have the opportunity to be, represented, "missionary jurisdictions" included—if they be part of the same Church. But, in fact, such jurisdictions—of which there are no less than seventeen (a considerable portion of Church activity in this land)—have no appreciable representation; for to be without a voice by "vote" is to be without representation in the true sense of the term. What then is the reason for this bar upon the missionary jurisdiction?

Two theories present themselves for consideration. One is that the missionary jurisdiction is a sort of ward of the general Church, supported by its bounty, and for that reason not entitled to a voice in its counsels. The other is that it is a sort of foreign organization, something, in a sense, outside of the American Church, and so not eligible to membership in a convention of that body. On the first theory, it would seem that the matter of pecuniary support must constitute the basis of consideration, for the power of mission belongs exclusively to the episcopate. But while that might be an admissible basis (?) if it covered the whole ground, it is not applicable in fact. For the only order wholly supported by the general Church is the bishop of the jurisdiction, who, however, has a full voice in the convention—as by right of office he should have—while the lower orders are supported only in part by the same fund; and yet they have no real representation, though their order would seem to have a similar right, or there would be no Lower House in the Convention. Some jurisdictions receive but little more of such support than some dioceses. So the pecuniary consideration ought to be excluded from the argument, as not properly applicable.

Referring to the second theory proposed, there seems to be no ground for hesitation to say that the missionary jurisdiction is not something apart from the American Church, but a part of the same body in fact, however it may be regarded in theory. Any portion of territory presided over by a bishop is a *diocese*—a parish it is termed in the Apostolic Constitutions—and such diocese, being within the limits of a certain country, must be a part of the Church of that country, for it belongs to no other. The General Convention, by its Constitution, gives the missionary bishop jurisdiction over the clergy in the district assigned to him, on the ground of "the jurisdiction of this Church extending in right though not always in form to all persons belonging to it within the United States." So, then, if as individuals all persons, clergy and laity, belong to the Church in the United States, so also must any aggregation of such clergy and laity, organized under a bishop (as in the convocation of a missionary jurisdiction), be part of the same Church.

There are, in fact, two classes of dioceses in this Church; one theoretically self-supporting, and the other supported in part by the general Church. Both are under the jurisdiction of a bishop; both have a working force of clergy and laity amenable to the canons of the same Church; both have conventions or convocations; both have a standing committee, and other diocesan officers; both have a constitution and canons for their government—though taken in the one case from another diocese. The only differences, in names, powers and rights, are not such as are inherent, but such as are made by the General Convention. Eliminate all such action, and there will be no difference except that of aid from the missionary fund. A missionary jurisdiction would then be a diocese with constitution and canons of its own, and would take its place in General Convention as a unit in the make-up of the American Church.

Now if the pecuniary aid given to a missionary jurisdiction applied exclusively to such jurisdictions—as it does in the case of the bishop, but not in the case of the other orders—it does not seem to be a sufficient or proper cause of disqualification for representation. It is consequent upon the work of Church extension, in which the stronger members supplement the ability of the weaker ones for the greater effectiveness of the whole body. No more would it seem that other differentiating conditions, which exist only because, and so long as, the General Convention by its legislation declares them to exist, should bar the way to representation with full powers of membership in that body.

It may be readily conceded that there is good ground for a limited representation, in the matter of numbers; as, for example, in the diocese of Florida, organized missions have a smaller representation in council than parishes—some being qualified to have the same as a parish. Starting with the constitutional requirement for the formation of a diocese—"not less than six parishes or less than six presbyters," etc.—or say six presbyters representing twice as many "organized missions," let a missionary jurisdiction, so equipped, send one clerical and one lay deputy who shall have a vote. The increase of the deputation is another question. The contention here is only for a representation to which are accorded the usual rights of members of a deliberative body. Let the missionary jurisdiction be limited in its representation according to the number of its working force; but as far as allowed, do let it have a complete representation, by vote as well as by speech.

Church of England

FROM OUR SPECIAL CORRESPONDENT

Rochester is once more to supply a bishop to Winchester, and there is considerable dissatisfaction at the appointment. Dr. Randall Davidson is one of the youngest of the bishops, and it is felt that he has done nothing which could justify his selection over the heads of other prelates for a see which ranks above all others save London and Durham. Moreover, the Bishop has spent a very considerable part of his short episcopate in illness and convalescence; and though he hopes for better health in the future, it seems unwise to translate him to a diocese which requires a strong man. Winchester has not had a really vigorous bishop since the days of Wilberforce, and the prospect of another valetudinarian diocesan, with suffragans, is not inspiriting. The appointment is, of course, solely due to the Queen, who was reluctant to allow Dr. Davidson to leave Windsor for Rochester, and who will be in the diocese of Dr. Davidson whenever the court is at Osborne.

One of the most beautiful of our cathedrals is Lichfield, the see of St. Chad. Its beauty mainly consists in the unity of its design, and the harmony of its details. It does not present, as do other cathedrals, examples of every Gothic period, which render a building interesting rather from an archæological standpoint than as a work of art, but it is throughout of the later pointed styles. The stone of which it is built is not the cold white freestone of the South, but the warm red sandstone of the midlands, which gives the best of all interior effects. But few of the cathedrals have suffered more at the hands of the ignorant and foolish. The cathedral was besieged during the Rebellion, despoiled during the Commonwealth, and almost ruined in the next century by unsympathetic restoration. It has been left for the present generation to restore it to its first beauty. The restoration and repair of the fabric are practically complete, and on July 31st many generous gifts for the internal adornment of the cathedral were dedicated by the bishop. They consist chiefly of statuary and of stained glass, some mediæval, acquired from various private owners, but the greater part modern glass from the studio of Mr. C. Kempe, who is by far the most finished and scholarly of our artists in glass, and whose work is steeped in the spirit of the workers of the Middle Ages. The service of dedication was very stately. The long procession of singers and clergy was headed by a processional cross, and the banner of the Blessed Virgin and St. Chad, the patrons of the cathedral, preceded the choirmen. The Archbishop of York, who was once Bishop of Lichfield, had his silver primatial cross carried before him, and the Bishop of the diocese, vested in a magnificent red cope, was preceded by his crozier. After the choir service the procession reformed, and kneeling before each gift in turn, the Bishop dedicated it to the service of God, using a series of singularly beautiful special collects. A solemn *Te Deum* was sung in the Lady Chapel, which contains the greater portion of the gifts, and the Archbishop of York then delivered a masterly sermon on the function of art in the Christian life and worship, to a congregation which filled the long nave.

Half a century has witnessed the substantial restoration, as we thought, of all the English cathedrals. But no sooner do we think the task complete than fresh needs arise. A few weeks ago it was announced that the west front of Peterborough had been dangerously shaken by the great gale of last spring, and needed instant and extensive repair. Now we learn that Salisbury spire, originally erected on a tower which was not intended to carry it, and cannot do so with complete security, was damaged by the same gale, and that grave, though unseen, damage was then done. And as a last straw, comes a request from the Dean and Chapter of Winchester for $30,000 to renew the roof of their nave. Salisbury spire and Peterborough west front are each unique, and their safety is a matter of national—perhaps more than national—concern.

The rural districts of England have of late years been subject to a summer invasion by vans. These vans carry lecturers and literature, and are becoming a recognized feature of propagandist work. There are Temperance vans, Church Army vans, Socialist or "Red" vans, Primrose League vans, and others too numerous to mention. A lecturer lives in each van, and travels in it from village to village, preaching or lecturing, distributing tracts and enrolling adherents, if he can, to the cause which he represents. The latest society to adopt the van method is the Church Association. Foiled in all its other attempts to check the progress of the Catholic movement, it has purchased a few vans, dubbed them by the name of the chief Reformers, and sent Protestant lecturers in them to stir up strife in Catholic parishes. It cannot be said that they have met with much success. The report of the vanmen is, indeed, from a Protestant point of view, distressing reading. The vans were received in many parishes with derision, in others with mud and other symbols of disapproval. In some they were allowed a hearing, and then shown that their position was untenable. In others they were simply ignored. It is instructive to reflect that this is the latest, perhaps the expiring, effort of an association which a few years ago was able to harry and imprison Catholic priests, and to disperse Catholic congregations. The mighty are indeed fallen; and the spiteful impotency of the enfeebled association reminds one of the old giant in the "Pilgrim's Progress," whose power and tyranny were over, and who "though he be yet alive, is, by reason of age and the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them." One would not write thus of the Church Association, even now, if it still included the pious though mistaken Evangelicals who were once its strength. But they have long since left it, and it is now merely the organ of a small clique of fanatics.

New York City

A trip of the Floating Hospital of St. John's Guild was recently paid for entirely by Mr. Cornelius Vanderbilt. There were taken on this trip 1,226 women and children.

The church of the Holy Communion, the Rev. Dr. Mottet, rector, has lost its old sexton, James E. Connor, at the advanced age of 88 years. He had been sexton since the time of Dr. Muhlenberg, in all 32 years.

The Church Society for the Advancement of the Interests of Labor held its annual services on the evening of Sunday, Sept. 1st, at the church of St. John the Evangelist. The rector, the Rev. Dr. Benjamin F. De Costa, preached to a large congregation, taking his text from St. Matt.: "Neither do men put new wine into old bottles, lest the bottles break and it flow out, but they put new wine into new bottles, and both are preserved." He discussed various phases of the labor question. The Association held its regular quarterly meeting at St. John's Hall Tuesday evening, Sept. 10th. Reports of the summer work of the organization were made and addresses delivered. A public meeting of the Association will be held on the evening of Sunday, Oct. 6th, at St. Mary's church, Mott Haven, in the upper part of the city, on which occasion the Rev. John P. Peters, D.D., Ph. D., rector of St. Michael's church, will be the preacher. Two days later, Tuesday, Oct. 8th, a new chapter of the Association will be organized in the same church.

The 22nd annual report of the Home for Old Men and Aged Couples indicates that the income from all sources has fallen below the expenses and had to be met by a draft on the legacies, which the trustees much regret. A little more co-operation on the part of the charitable would easily turn this deficiency into a surplus. The old buildings rented on Hudson st., owing to their probably being wanted in the near future for other purposes, cannot be leased much longer, and the trustees may then have to provide other quarters, when it is hoped the friends of the institution will aid in the erection of a new building in some suitable place. The report of the treasurer shows donations of $1,967 59; annual subscriptions of $810; interest of $5 898 27; and other funds, including $1,500 from legacy account, bringing the total to $10,243.81. The permanent fund now amounts to $132,653.96.

Grace church does an exceptional work for medical charity, extending far beyond its own parish out to the needy of the city. It is divided into branches, first of which is the St. Luke's Association. A physician and a trained nurse make visits among the sick poor, and not only allay suffering but make provision of nourishment, medicine, fuel, clothing, sterilized milk for infants, and innumerable comforts of like sort. Over 4,000 bottles of milk have thus been furnished to children during the past year. The physician made over 1,000 dispensary visits besides house visitations. Many of the sick were sent to hospitals. The receipts of the Association were $3,096.31, which covered expenses, leaving a reasonable balance in hand to begin the new year. A small commencement has been made toward a special endowment for this charity. A diet kitchen and

depository for hospital stores has been maintained in addition by the association. This kitchen, during the last year, furnished over 8,000 quarts of milk and nearly 1,000 pints of beef tea, besides many other articles of nourishment or of delicacy. Many babies have been provided with beneficial trips in St. John's Floating Hospital, or given excursions by the Society for Improving the Condition of the Poor. The nurse has made over 1,500 visits to about 150 families. An auxiliary clothing department is carried on under the charge of Deaconess Newell, and the year's record shows the distribution of over 2,000 garments. Many of these garments and material for garments have been paid for by the poor in nominal sums, this method of distribution being found to operate the best. Many articles have been sent in by agencies outside the parish.

The president of the New York Cancer Hospital has issued a statement: The hospital was founded and supplied with its splendid buildings by Churchmen at large cost, and for that reason has been supposed by many to be a wealthy institution. Notwithstanding the splendor of its plant, it is as yet insufficiently endowed. It is most desirable that means should be supplied with which to utilize all the existing space. Aside from the fact that a larger number of patients can thus receive the benefits which the hospital affords, is the consideration that the larger the number up to the capacity of the institution, the less will be the relative cost. Comparatively with other forms of sickness, the expense of providing for cancer cases is high. The problem confronting the hospital is twofold: There is need of funds to provide for additional patients, and there is need for enlarged permanent funds. The treasurer's report shows a debt of $21,500, proceeding from a deficiency of current receipts to meet current expenses. The deficiency with the existing number of patients is at a rate of from $10,000 to $12,000 a year. If the whole of the hospital building were opened, the deficiency might be one-half larger. For the past year 751 patients have been treated, or 151 more than during the previous year. Of these, 455 were free patients, an increase of 93. The surgical operations, which are necessarily large in this humane institution, numbered 688. The total mortality from all operations was only 4.5 per cent. Of the whole number of deaths (65), 34 were inoperable cancer cases. A post-graduate course for nurses in this specialty has been unusually successful. The graduates have quickly found places in other hospitals in this country and in Canada. Of the nationality of patients, 379 were from the United States, 116 from Ireland, 97 from Germany, 32 from England, 15 from Russia, 11 each from Austria and Italy, 10 each from Scotland and Canada, and the rest from European countries and British provinces.

Philadelphia

The Rev. Dr. George S. Fullerton has just returned from Europe to resume his duties as vice-provost of the University of Pennsylvania and dean of the College of Arts and Sciences.

The Rev. Chas. L. Fischer, of Kenyon College, Ohio, who has been officiating at Holy Trinity memorial chapel for some weeks past, is about to return to the arduous duties of his professorship.

An outbuilding of the pastoral residence of the Rev. R. E. Dennison, of St. Timothy's church, Roxboro, was burglarized on Thursday night, 5th inst., and a number of articles stolen. Two men have been arrested on suspicion of having been the thieves.

The regular Sunday school classes at St. Elizabeth's church, the Rev. M. S. Cowl, rector, resumed their studies on Sunday, 8th inst. During July and August the children met for a short service and general instruction. On Sunday evening, 8th inst., the Rev. Prof. Webb, of Nashotah House, was the preacher.

The Rev. H. Page Dyer, formerly rector of St. Andrew's church, Baltimore, has accepted a call to become rector's assistant at the memorial church of the Holy Comforter. During his rectorate at St. Andrew's, the work accomplished by the congregation there was excellent. A sewing and industrial school, mission house, and other industries, were put on a firm footing. Mr. Dyer is an indefatigable worker, and will be a great help to the Rev. Stewart Stone, rector of Holy Comforter.

The Episcopal Academy, founded in 1785, is every year adding some new feature to the many improvements, not only as regards the number and *personelle* of its teachers, but also in perfecting the arrangements of the several rooms where the pupils study or recite. In addition to the head master, Dr. Wm. H. Klupp, there are now 15 in the staff of masters, all of whom have been appointed for their learning, for their sympathy with boys, and for experience in teaching their respective branches. A post graduate course of study has been recently put into operation. This will not be a repetition of the work of the sixth form, but a pupil who has been taking the classical course can thus supplement his knowledge of the ancient languages, or can take up the study of the modern languages; while those taking the course in science can accomplish the opposite result. Owing to the location of the building, which has a broad southern exposure, it has a flood of light. The seats in all the rooms have been so arranged as to throw this light over the left shoulders of the pupils, and never in their faces. The heating is admirable, and what is deemed of vital importance, the ventilation is unsurpassed. At the centennial celebration in 1885, a project was started by the Alumni Society to secure for the school an additional endowment of $100,000. In another year it is hoped this endowment will be available.

At the meeting of the chapter of the Brotherhood of St. Andrew, in St. Luke's church, Germantown, the Rev. Dr. S. Upjohn, rector, which was held in the parish building on the evening of the 3rd inst., Mr. G. Harry Davis made an address and stated that the new Brotherhood House, southwest corner of 20th and Race sts., had been purchased. The home, he said, would accommodate 20 men. The idea of the home was to provide a place for men, at a nominal price for board, with all the comforts and accommodations desirable, and keep them in contact with men of integrity and morality. The committee hope to have it equipped and ready for occupancy by Oct. 1st. It will be known as the Brotherhood of St. Andrew's Home, and will be in the care of a committee of members of the Brotherhood, and under strict control of the Bishop of the diocese, who, at the proper time, will appoint managers. If the home proves a success, it is expected the adjoining building will also be purchased. After the meeting, an informal farewell reception was tendered the Rev. H. S. Fisher, who had preached his farewell sermon on the Sunday morning previous, his subject being "The Love of God." Immediately after the Evensong service on the 3rd inst., a committee on behalf of the Brotherhood of St. Andrew, representing St. Luke's church, presented Mr. Fisher with a purse containing $180 in gold eagles. On the Sunday evening previous, Mr. Fisher was also the recipient of $40, presented by Mr. Dediker, in appreciation of his services at St. Alban's mission, Olney. Mr. Fisher left Germantown on the 5th inst. for Buffalo, N. Y., where he takes charge of St. Andrew's church.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

St. Philip's church has been able to pay off $150 of debt on its parish house during August by means of a concert in July, which realized $60, and by the liberal subscription of $100 by Marc Moses, Esq., of Killbride Tower, Bray, Ireland. There now remains a debt of only $500 on the parish house, which cost in cash $2,300.

On Sunday, Sept. 8th, Dr. Locke, in the unavoidable absence of the Bishop, who was engaged elsewhere, dedicated a new bell for St. Philip's church. This bell has been presented by Mrs. Plant to the glory of God and in memory of the Rev. R. W. Springer, formerly curate of Grace church, who started the mission.

The new St. Mary's Home for destitute children, 209-211 Washington boul., will be opened on Monday, Sept. 30th. The house will be open for inspection from 2 until 5 o'clock on the afternoon of that day.

St. Paul's church, Savanna, the Rev. G. S. Whitney, priest-in-charge, has just been re-decorated. The nave is done in various shades of terra cotta, with paneled ceiling and a Gothic fresco in olive, into which are introduced a Latin cross and the I. H. S. On either side of the chancel arch the panels are ornamented with the palm wreath, enclosing the symbols *Chi Rho* and *Alpha* and *Omega*. The chancel is done in warm olive, the only ornamentation being the Maltese cross and *fleur de lis*. The effect of the whole is exceedingly good and well suited to the church. The work was done by Palle Andersen, of Clinton, Ia.

WINNETKA.—The Bishop's first autumn visitation was made at this mission on Sunday, Sept. 1st, when nine persons were confirmed. The promised rectory is still delayed, but several smaller but scarcely less needed improvements have been undertaken. The Altar Guild has given a fine font of Bedford stone, made by W. H. Bairstow & Co., of Evanston. A handsome altar with reredos and tabernacle has been erected, adorned with fine embroidery and lace, and was blessed by the Bishop, who celebrated the first Eucharist upon it. The Woman's Guild is placing a new heating apparatus in the church.

Olympia

Wm. Morris Barker, D. D., Bishop

St. Mark's Rubric (Seattle) has the following: July 1st closed the five years of the present rectorship. During this time the number of Baptisms have been 242; Confirmations, 245; marriages, 98; burials, 105; communicants received from other places, 349; communicants added, 245; total communicants added, 594; net increase over all losses by removal, death, etc., 309; present number, 503. Sunday, July 7th, was the fifth anniversary, the "wooden wedding" of rector, the Rev. David Claiborne Garrett, and parish. The services were specially interesting, with flowers and music appropriate. At night the sermon was preached by the Rev. Dr. Jefferis, of Tacoma, who dwelt on "Appreciation and sympathy" as marks of the rectorship. The preacher said many kind and loving things about the people of St. Mark's, as well as the rector. Certainly all appreciated his visit.

Newark

Thomas Alfred Starkey, D. D., Bishop

The Rev. David Stuart Hamilton entered upon his work as rector of St. Paul's church, Paterson, on Sunday, Sept. 1st. The Rev. Dr. J. C. Quinn, rector of St. John's, Mason City, Ia., assisted in the service. A large and enthusiastic congregation welcomed the new rector at both services.

Colorado

John Franklin Spalding, D.D., Bishop

The new St. Stephen's chapel, Colorado Springs, was opened Aug. 25th by the Bishop, who made an address and celebrated the Holy Communion, about 80 receiving. The chapel is part of what will ultimately be the parish house, and has cost $17,000 apart from the lot, valued at $10,000, which was donated. This parish has been very successful from the time of its inception, a year and a half ago. The mother parish, Grace church, is also flourishing. At the opening the Rev. Dr. McKim, of Washington, D. C., and the Rev. B. Hartley, of San Gabriel, Colo., made addresses. The chapel is built of light-colored stone and is beautiful and imposing.

Massachusetts

William Lawrence, S.T.D., Bishop

A service of ordination to the priesthood was held in St. Andrew's church, Hanover, Friday, Aug. 30th, the Rev. Herbert C. Tolman, Ph.D., of Vanderbilt University, Nashville, Tenn., and of the diocese of Milwaukee, being advanced to the priesthood by the Rt. Rev. Leighton Coleman, S.T.D., the Bishop of Delaware, acting for the Bishop of Milwaukee. The sermon was preached by the Bishop from the text I. Cor. iv: 1, and the candidate was presented by the rector of the parish, the Rev. Frank S. Harraden. Dr. Tolman was, until a year ago, a Congregationalist.

BOSTON.—The St. Andrew's Club was formally opened on Sept. 5th. It is situated on 31 East Newton st., and is a project of the Brotherhood of St. Andrew to provide young men with board and lodging at a reasonable rate, and keep them under good and helpful influences. The house contains 33 rooms; 25 of these are bed rooms, and the other rooms consist of sitting, smoking, reading, and dining rooms. The working of the house is under the co-operative plan, and has for its president, Mr. Edmund Billings, who is familiar with this system and has had long experience with it in the Wells Memorial. Addresses at the opening were made by Mr. F. A. Wilson, of Hyde Park, upon the topic of "The Secretary and His Duties." Mr. W. C. Newell traced the history of the brotherhood house. "The Director and His Responsibilities" was discussed by H. A. Pistorius, of Newburyport. The Rev. D. D. Addison spoke upon "The Chapter Officers and Their Influence on the Chapters." "The Chapters, Their Relation to the Local Council," was presented by Mr. Arthur Chester. The trustees have already received over $1,400 for this enterprise, and have furnished the house comfortably, so that it will be an attractive place to live in, and be under Christian control. Single rooms including board cost $7 a week. Double rooms including board, two beds, may be had from $4 to $6 a week each person.

The Cowley Fathers have been untiring in their labors during the warm weather. Father Bignold has taken the services at Wakefield, Mass., Father Convers has taken the Retreat for the Sisters of St. Mary's, at Peekskill. Father Field will give a Retreat for the associates of St. Margaret at Washington, D. C. Father Benson has been staying with the Bishop of Vermont during the past month.

During the festival week of St. Augustine's church, the Rev. Messrs. C. P. Burnett, William Hudgill, J. Hyde, John I. Lindsay, and W. F. Cheney, preached.

EAST BOSTON.—The Rev. W. Dewees Roberts, upon his return from his trip abroad, was enthusiastically received by his parishioners on Sept. 25th. The junior warden presented the rector and his wife with a handsome marble clock, followed by an address of cordial greeting and esteem.

PITTSFIELD.—The Rev. Wm. Wilberforce Newton, D.D., rector of St. Stephen's church, gave notice on the first Sunday in September, to his congregation, that unless it furnished him with an assistant by Nov. 1st, he must resign owing to ill health. Mr. Newton is a son of the late Rev. Dr. Newton, of Philadelphia. He has been rector of this parish for a number of years, and is most popular and successful.

The conventional journal just printed gives the following statistics: Baptisms, 3,501 (2,946 infants, 555 adults); confirmed, 2,287; communicants, 34,029; number reported

in 1894, 32,120; marriages, 1,185; funerals, 1,967; Sunday schools (teachers, 2,670, scholars, 21,784) 24,454; total amount of contributions, $795,460 42; lay readers, 91; priests, 223; deacons, 17.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

The Rev. C. M. Young, of Springfield, Ohio, has accepted the rectorship of Trinity church, Washington.

The Rev. Warner E. L. Ward, of Newburgh, New York, is to have charge of the services at St. Paul's church, and St. Matthew's mission, Pittsburg.

CLEARFIELD.—The corner-stone of St. Andrew's church was laid on Thursday, August 22nd, by the Rev. B. M. Bradin, priest in charge of the parish, assisted by the Rev. Messrs. Clerc, McLaughlin, and Smith, visiting clergymen.

UNIONTOWN.—After Evensong on the festival of St. Bartholomew, a new memorial reredos was blessed and set apart for use in St. Peter's church. The reredos is the gift of some of his personal friends, in memory of the Rev. Richard S. Smith, rector of the parish from 1862 to 1892. It is of quartered oak, very simple in design, but handsome, corresponding with the other chancel furniture.

St. Peter's chapter of the Brotherhood of St. Andrew have been holding evening services on the first Sundays in the months of July, August, and September, at St. John's in the Wilderness, Dunbar. There have been good congregations in attendance, and much interest has been shown in the services.

BUTLER.—The corner-stone of the church building in process of construction by the congregation of St. Peter's Episcopal church, was laid, with appropriate ceremonies, at 4 o'clock on the ninth Sunday after Trinity, Aug. 11th, by the Rev. Miles Standish Hemenway, rector of the church. The surpliced choir furnished the music, and a large number of persons attended the interesting service. St. Peter's Episcopal church was organized in 1824, at which time the house of worship still occupied was built, although it was afterwards enlarged and improved. The design for the new church was made by Mr. Halsey Wood. The structure is of white sandstone, laid in rock-faced quadrilateral blocks of irregular size. The church, when completed, although not large, will be one of the most beautiful in this part of the State. Its seating capacity will be about 375, exclusive of the spacious chancel, where the choir will be located. The cost of the church is estimated at $12,000.

On Aug. 22nd, at his home near Butler, the Rev. William White, D.D., missionary *emeritus*, entered into rest, at the age of 85 years. He was the senior presbyter in the diocese of Pittsburg, and had spent his entire ministry of more than 50 years in Western Pennsylvania. For several years past he had not been engaged in active work, but still took a deep and lively interest in all matters pertaining to the church, and, whenever the state of his health permitted, was in attendance on meetings of convention, convocation, etc. The funeral services were held in St. Peter's church, Butler, on the afternoon of the Feast of St. Bartholomew, and were conducted by the Rev. Mr. Hemenway, rector of the parish, and the Rev. Messrs. Heffern and Danner, of Pittsburg, and the Rev. Mr. Dimmick, of Kittanning.

KITTANNING.—The new parish house belonging to St. Paul's church was formally opened for public use with an appropriate service of benediction, on Monday evening, Aug. 19th, by the rector, the Rev. Charles L. Pardee. Over 300 persons were present, responding heartily and singing vigorously, as a practical expression of their jubilant hearts at the completion of the work. The rector made an address, giving a history of the parish house from the earliest inception of the desire for such a building, and congratulating the congregation, vestry, and building committe on the accomplishment of their purpose. A band made tuneful music, and light refreshments were served.

New York

Henry C. Potter, D.D., LL.D., Bishop

WEST NEW BRIGHTON.—The building of St. Austin's school has been painted outside and inside. The dormitories have been improved and the accommodations for students enlarged. The athletic grounds have been extended and the gymnasium is about to be refitted. The latter is hereafter to be a memorial to the former headmaster, the Rev. G. E. Cranston, and will be known as the Cranston Gymnasium.

Thursday, August 29th, was a memorable day at Cragsmoor. After a brief introductory office in the oratory of the Brothers of Nazareth, conducted by the Rev. O. Applegate, Jr., rector of St. John's church, Ellenville, the Litany of the Holy Name was said by the Rev. Father Odell, rector of the church of the Annunciation, Philadelphia, Pa. A procession of clergy and laity then moved to a spot close beside the new-made grave of the Rev. George P. Hebbard; and, after the singing of hymn 491, "The Church's one foundation," the Rev. Father Odell recited a solemn office of blessing of the corner-stone of the chapel of the Holy Name. Hymn 433, "How sweet the name," was then sung; and, after lingering a few moments about the grave, the interested participants withdrew, profoundly impressed by the devotional acts in which they had taken part.

Early in the summer an arrangement had been made with the Rev. George P. Hebbard to supply services on the Sundays of July and August in the oratory of the Brothers of Nazareth, at "Ruhberg." He also celebrated the Holy Eucharist on each Thursday morning at seven o'clock. On Tuesday, August 20th, the Rev. Mr. Hebbard left Cragsmoor for New York, to secure apartments for himself and family for the winter. On the following morning he was found lying beside the railroad track at Weehawken, just alive, having been thrown from the train the evening before. As he was being removed in an ambulance to the hospital, his life passed away. The body was brought to Cragsmoor, and reverently laid to rest in the Ruhberg grounds. Inasmuch as 20 persons had received the Blessed Sacrament at one administration by Mr. Hebbard a few Sundays previously, and 60 persons had taken part in a later service, at which Mr. Hebbard preached, the thought took root in Mrs. E. G. Hartshorn's mind which is now developing in the erection of a chapel, as a memorial of Mr. Hebbard, and close beside his grave. The work is to be begun immediately, as a fitting memorial of God's priest who was stricken down in the midst of his active and vigorous life.

Georgia

Cleland Kinlock Nelson, D. D., Bishop

The Rev. W. M. Walton is detached from the supervision of the cathedral missions, Atlanta, these missions being now, according to the statutes approved at the last convention, committed to the dean and chapter of the cathedral.

Upon the recommendation of the Standing Committee, the Bishop has admitted as candidates for the holy ministry C. G. Bradley, of Atlanta, and G. R. Jackson, studying at King Hall, Washington, D. C.

Francis H. Craighill, eldest son of a revered priest, lately of this diocese, has been entered as a postulant; and S. S. Macleafi has, at his own desire, been dropped from the list of applicants.

The following clergy have recently been transferred, at their own request, to other dioceses: The Rev. T. C. Tupper, D.D., to Tennessee; the Rev. O. R. Bourne to Maryland; the Rev. J. B. Craighill to Maryland. We have received into the diocese the Rev. Wiley J. Page, from Kentucky, and have assigned him a place on the staff of cathedral missions.

Sister Clare Eugenie and Miss Carlotta Burruss have been relieved of their obligations in connection with the Sisterhood of the Holy Resurrection, of this diocese, and are no longer under orders from the diocesan.

Vermont

Arthur C. A. Hall, D.D., Bishop

GEORGIA.—The 11th Sunday after Trinity was kept at Emmanuel church as commemoration day, in memory of the founder of the mission, who died some years since. Though an annual custom, this year it was especially a high day, as friends of the parish, both at home and abroad, presented a beautiful altar cross and candlesticks of polished brass, from the firm of R. Geissler & Co., New York. On the cross was the following inscription: "To the glory of God, and in loving memory of Sarah Ann Hyde, through whose efforts this church was built." The Rev. Gemont Graves, priest in charge of the mission, blessed the memorials, and preached as well as administered Holy Baptism at the afternoon service. Monday, at 6 A. M., the Holy Communion was celebrated—a fitting close to a solemn festival.

Southern Ohio

Boyd Vincent, D.D., Bishop

Over 200 members of the Ohio Deaf-Mute Alumni Association held their 9th triennial re-union at their *alma mater* in Columbus, Aug. 30th and 31st, with the Rev. Austin W. Mann as chaplain. On Sunday, Sept. 1st, he officiated three times in the chapel. At the last service he preached from the text "Finally, brethren, farewell." The delegates came from both dioceses. Two children of deaf-mute parents were baptized at one of the services.

Since the Rev. John P. Tyler took charge of St. Paul's church, Greenville, a few months ago, he has done a most admirable work, as shown by the large congregations and the increased attendance in the Sunday school. He has been holding occasional services in the small towns four and five miles from Greenville, hoping thereby to make the Church a power for good in the outlying districts. He has started and is teaching a Bible class for adults with very gratifying results as to attendance. A chapter of the Brotherhood of St. Andrew has been organized, starting with six members. The young men of the Sunday school, without going outside of the parish, have secured sufficient funds for the purchase of a new organ.

The work at Christ church, Ironton, has been full of life for the summer time, congregations large and interest unabated. The rector, the Rev. Wm. H. Hampton, will take a fall vacation instead of a summer one, owing to the fact that he wished to keep the church open while others were closed. The mission Sunday School in West Ironton, started a few months ago, is doing a splendid work and its influence is widening. Few have been the Sundays during the summer when less than a hundred children assembled there for instruction.

CINCINNATI.—At Trinity church, the Rev. Wm. T. Manning, rector, a very handsome hymn tablet has been presented as the result of an entertainment given by a devoted friend whom the parish has now lost by removal. New gas fixtures have been put in by the St. Mary's Sisterhood, of Grace church, Avondale, which add much to the appearance of the church and give a most excellent light. The Trinity Guild has been organized, consisting of two divisions, one for men and the other for women. All communicants are eligible for membership. Its object is "to assist the priest in charge in every way, and especially in the maintenance and suitable adornment of the church building." The Guild has already a large membership of both men and women. A very successful Bible class is being held under the auspices of the chapter of the Brotherhood.

Recent alterations made in the choir stalls and chancel of St. John's church, Cambridge, add very much to the appearance of the church. Great interest is being manifested in the work of the church since the Rev. Wm. R. McCutcheon took charge, as shown by the large congregations and the excellent financial condition of the parish.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

It is seldom that a clergyman gets more than he asks for. Recently the Rev. Dr. Pelletreau, rector of Christ church, Ballston Spa, asked his people to give him $1,400 for certain improvements which he desired to make in the chancel. He told them that as they had never failed to do what he requested, he felt sure they would promptly respond to this appeal. As a result $1,500 were subscribed, and at a subsequent meeting of the vestry a resolution was passed that the rector should have the whole matter of the improvements entirely in his hands. This parish celebrated its centennial in 1887, and the present rector has held the incumbency for nearly twelve years. During that time $15,000 have been contributed and expended on improvements. The property, which consists of church, parish house, and rectory, is very complete in its equipments and is much admired.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

BISHOP'S APPOINTMENTS

NOVEMBER

First week—Antwerp, Evans Mills (or Great Bend), Redwood (or Theresa), Lafargeville (or Clayton), Cape Vincent.

Second week—Harpursville, Windsor, Afton, Bainbridge, McDonough, Paris Hill.

Third week—Horseheads, Millport, Speedsville (or Slaterville), Wellsburgh.

Dates given in October.

DECEMBER

Canastota, Chittenango, Oneida, Camden, Boonville, Forestport, New Hartford, Baldwinsville, Jordan, Cayuga, Aurora (or Union Springs), Auburn, St. John's.

Clarence U. Chedell, a vestryman and a most generous member of St. John's church, Auburn, the Rev. C. N. C. Brown, rector, died Aug. 25th, and the vestry have passed resolutions of respect and regret.

Grace church, Utica, the Rev. Chas. T. Olmsted, D.D., rector, has a choral service the first Sunday evening in each month.

The church of the Holy Cross, Utica, the Rev. James J. Burd, rector, is to have a parish house. The dwelling next to the church has been bought and will be rebuilt for this purpose.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

Bishop Whipple preached at the Chippewa Indian church of St. Columba, White Earth, on Sunday, Sept. 1st, and confirmed 13 persons of the tribe on Wednesday. He preached at Detroit on Thursday evening, Sept. 5th. Bishop Gilbert was at the mission on the 3rd, and has begun his annual visitation of the Indian Missions. He is accompanied by the Rev. Mr. Todd, of Missouri, the Hon. Earle Goodrich, and B. F. Mackall. The work at White Earth is most encouraging. The Ven. Archdeacon Gilfillan is the Bishop's guide and interpreter, and Miss Sybil Carter is helping the women in self-support. The Ven. Archdeacon Mueller, of Moorhead, the Rev. Mr. Moultrie, of Detroit Lake, and the Rev. E. S. Peake, of Faribault, were present, with the Indian priest Enmegahbowh, and Deacon Fred. Smith, assistant pastor. Though many were detained by the wheat

harvest and the payment, a representative company assembled to meet the Bishops. Indian Commissioner Smith attended, and afterwards joined in the feast given by the people.

ST. PAUL.—The exterior work on the new St. Clement's church is about completed, the mason putting the finishing touches upon tower and belfry.

A super-altar has been added to the sanctuary at St. James church, a gift of one of the parishoners. The Rev. Percy C. Webber will conduct a week's Mission in this church early in October.

On the eleventh Sunday after Trinity delegates from several city chapters of the Brotherhood of St. Andrew assembled at St. Philip's mission (colored) and assisted in forming a chapter of the Brotherhood. Six young men were organized into a chapter. Officers were elected *pro tem* until Advent as they wish to serve a short probation before applying for a charter. On the following Sunday they made their corporate Communion at 9 A M. and took the twofold pledge of prayer and service. This is the first colored chapter ever organized in Minnesota.

Bishop Gilbert has started on his fall visitations but will be home in time for the convention.

The parishioners at Cloquet, Minn., are building a handsome church to be completed before winter if possible.

Church Work, under the heading of "Still They Come," says the Rev. R. P. Dunford who seceded to the Roman Church from the Anglican a short time ago, has been reconciled to the Anglican communion under authority from the Bishop of Argyle, who has licensed him for work in his diocese.

WINONA.—The rector of St. Paul's church has returned from a summer tour among the mountains of Colorado. While he was away the chancel of the beautiful edifice was frescoed and re-carpeted.

A reception was tendered Bishop Whipple Saturday evening, Aug. 24th, at the residence of the senior warden, Mr. Chas. Horton. Over a hundred of the parishioners participated in the event. The Bishop preached both morning and evening to deeply interested audiences, his evening theme being on "The progress of Christianity in the world in the nineteenth century."

Southern Virginia

Alfred Magill Randolph' D.D., LL.D., Bishop

The Rev. Dr. Tucker, rector of St. Paul's church, Norfolk, is making an effort to erect a church at Hot Springs, Bath Co., where he is spending his vacation.

The Rev. W. A. Barr, who took charge of Trinity church, Rocky Mount, a few months ago, after his ordination, has received a call to the rectorship of St Paul's church, Suffolk, to succeed the Rev. J. N. McCormick, who has accepted a call to St. Luke's, Atlanta, Ga. Such an influence has been brought to bear on Mr. Barr by his people at Rocky Mount that he has decided to remain there.

The Rev. J. B. Dunn, of Trinity church, Halifax, began a Mission in Trinity church, Rocky Mount, on Tuesday, Aug. 27th, to last a week. There were daily morning and evening services, and from Mr. Dunn's ability as a preacher, it is thought a great good will result from the Mission.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

John B. Newton, M. D., Assist. Bishop

The destruction by fire of the organ works at Hagerstown, Md., where the organ of St. Paul's, Richmond, was being overhauled and improved, will make some delay in getting the instrument in place. Some of the St. Paul's organ pipes were destroyed. It is hoped to have it in use early in the fall, and then St. Paul's will possess one of the finest organs in the State. This church is one of the three in Richmond having a vested choir.

The beautiful stone church that is being erected for St. James' parish, Leesburg, is approaching completion, the contractors expecting to get on the roof shortly. It is of a light colored stone with trimmings of brown stone.

The new Trinity church, Upperville, the Rev. E. L. Hinks, rector, is progressing rapidly. The side walls are almost ready for the roof timbers, and work on the tower is well advanced. The entrance will be through a vestibule on the east front instead of the south, as heretofore, and the tower and belfry will stand at the opposite corner of the front.

Northern Texas

Alex. Chas. Garrett, D.D., LL. D., Bishop

Instead of taking a holiday, as many of the bishops and clergy do, Bishop Garrett has devoted his time during the long summer months to work in the jurisdiction. Wherever his presence was needed, there he would go; and when it is remembered that his territory covers a hundred thousand square miles, some idea can be formed of the labor required. Recently he visited the extreme portions of the Panhandle country; then following the line of the Texas Pacific railway, he went west as far as Pecos City. Leaving his home on the morning of Aug. 24th, he traveled westward to the town of Comanche, 150 miles distant; held service in St. Matthew's church the next morning; and immediately thereafter took private conveyance for Hamilton, 35 miles distant, where he held service and confirmed four persons. The next morning he traveled 23 miles to Hico, the nearest railroad town, where he was met by the missionary from Cleburne. Here he confirmed one person, and baptized her babe. It can be well conceived that the Bishop has been very busy. Indeed, it may be said of him, he is always busy. He is now putting things in the best of order to welcome the girls to St. Mary's Institute, Sept. 12.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE —The managers of the guild house of old St. Paul's parish, the Rev. J. S. B. Hodges, S.T.D., rector, have purchased the building formerly occupied by the Patapsco Club at 539 Columbia ave., and will convert it into a new home for the guild at a cost of about $6 000. The building is 30 x 50 feet, and stands back from the sidewalk in a pretty garden. It is three stories high, and of brick. In the rear of it is a lot 30 x 94 ft., on which a gymnasium of brick, one story high and 30 x 90 ft., will be erected. It will be 22 ft. high, and will cost about $4.000. The pool room will occupy a space 15 x 18 ft. In the rear of this will be a kitchen 10 x 18 ft. Then will come dressing-rooms and the gymnasium proper, which will occupy a space of 30 x 50 ft. It is expected the work will be completed so that the guild can move November next.

BALTIMORE.—Dr. William G. Harrison, son of the late Rev. Hugh T. Harrison and brother of the Rev. Hall Harrison, of Howard county, died suddenly, Aug. 30th, at his residence, 26 East Mt. Vernon place. Dr. Harrison was born in 1842 in Howard county, Md. He graduated at St. James' College, Washington county, Md., in 1861, and in 1864 took his degree in medicine at the Bellevue Hospital Medical College, New York. Since then he had practiced his profession in Baltimore. The funeral of the deceased took place Sept. 2nd from his home. The Rev. Charles A. Jessup, assistant rector of St. Paul's parish, read the service. The burial was in the burying-ground of St. Paul's parish, corner of German and Fremont sts.

Bishop Paret has appointed the Rev. W. B. Gordon, subject to his acceptance, to be rector in charge of St. Mark's church, Howard county.

The Rev. George A. Leakin, D.D., has been elected president of the Ecclesiastical Court.

The Maryland class in theology will meet the Bishop on Thursday, Sept. 19th, at 10 A. M. at Grace church. After Holy Communion the Bishop will give an address to the class on their study of the Holy Scriptures. The Bishop invites the presence and interest of the clergy.

The Bishop has received, chiefly from churches, Sunday schools, and individuals in Philadelphia, a number of generous contributions for rebuilding the schools at Charlotte Hall, St. Mary's county, which were recently burned.

The Bishop asks the clergy and parishes to remember that until June 1, 1896, all contributions for diocesan missions, from both parts of the present undivided diocese, are to be sent to Mr. S. J. Hough, 207 St. Paul st., Baltimore, and that one-half of the assessment for the convention fund is to be sent to Mr. E. G. Miller, 213 E. German st., Baltimore. Until the last of November, that is for six months from the last of May, when the convention year began, we shall be an undivided diocese.

KINGSVILLE —The Ladies' Aid Society of St. John's church recently held a fair in the hall of the Upper Falls Building Association, the proceeds of which are to be devoted to the church building fund.

WASHINGTON, D. C.—St. Monica's League, an organization of ladies for aiding the work among colored people, with headquarters in this city, last year was able to make grants for schools, teachers, church improvements, and salaries, amounting to $1,601.38, notwithstanding the fact that it is but three years old. Of this sum $271 were for needs in Maryland. The League is under the direction of the Church Commission.

Sunday, Sept. 29th, is appointed for the opening services of the new St. Andrew's church.

St. Luke's church (colored), corner Madison and 15th sts., N. W., was re-opened for services Sunday, Sept. 1st, the congregation having worshiped in the parish hall since December. Many improvements have been added to the church. The rear defective wall has been entirely rebuilt. The chancel has been lowered about two feet and will be beautifully ornamented. The rector's room has been placed on the west side and the organ on the south side of the church. The vestibule has been enlarged so as to take in the whole width of the building, and the steps leading from the church to the parish hall have been lowered to a level with the church building. After the retirement of the Rev. Alexander Crummell, Dec. 1st, the parish was for three months under the charge of the Rev. David Barr, the general missionary. The Rev. William Tunnell, by appointment of the Bishop, will be in charge of the church until October.

The conference of Church Workers among the colored people will convene in St. Mary's chapel, St. John's parish, on Sept. 24–27th, inclusive. Subjects relating to the progress and well-being of the Church work among colored people will be considered. The president of the conference is the Rev. H. L. Phillips, rector of the church of the Crucifixion, Philadelphia, and the secretary and treasurer is the Rev. John A. Williams, of Omaha, Neb. The session of the second day will probably be held in St. Luke's church. The fourth day's session will be conducted by the women's delegates from the various parochial organizations. The delegates include all, whether white or colored, who are engaged in work among the colored people. All the sessions are open and free.

WASHINGTON, D. C.—The Rev. Harry Field Saumenig, rector of All Saints' parish, St. Mary's Co., Md., was married to Miss Emma Rosalie Quackenbush, of this city, on Thursday, Sept. 5th, at St. Stephen's church. The ceremony was performed by the Rev. J. B. Perry, assisted by the Rev. George F. Dudley. The couple left on a trip North.

Availing themselves of the legal holiday of Labor Day, a number of laymen from Washington made a pilgrimage to the Holy Cross community at Westminster. Arrangements had been in progress for a Retreat for men, conducted by the Holy Cross Fathers, which was reluctantly abandoned, owing to circumstances beyond the control of those interested in this mode of aid to the spiritual life of the laity.

Mr. Ernest Flagg, of New York, the architect selected by the trustees of the cathedral foundation, accompanied by Col. A. T. Britton and Col. John M. Wilson, members of the building committee, recently visited the property at the intersection of Connecticut ave. and Woodley road, where the proposed cathedral buildings are to be erected, and after a careful study of the grounds, reached a final determination in the matter of the location of the Hearst School for Girls. The site selected is the one which was contemplated in the plan approved by Mrs. Phœbe A. Hearst when she made the generous offer to the trustees, which was accepted, to erect a building to be used as a girls' school, in connection with the cathedral. The committee subsequently made a report of their conclusions as to the location to Bishop Paret, and it has been approved by him. The site selected is an attractive location on the west side of the grounds near the intersection of Woodley road and the proposed Cathedral avenue. In accordance with the general scheme of the arrangement of the group of buildings, the cathedral proper will be built on the high ground, which forms its natural site. It will face south, and in front of it will be a court, with the various buildings arranged in harmonious groups on each side. The Hearst building will mark the beginning of the line of buildings on the west side. The style of architecture will be Renaissance, and this style will govern the design of the cathedral, as well as the other buildings. The excavation for the building is expected to be completed during the present season. Next year the erection of the building, which will cost $175,000, will be begun. Mr. Pelz, of Washington, has been instructed to prepare a topographical map of the grounds, in order that a harmonious plan of walks and drives may be determined upon.

REISTERSTOWN.—The building and repairs at Hannah More Academy, the diocesan school for girls, have advanced so far that there appears no doubt that all will be ready for the opening of the season Sept. 25th. This institution, which does not aim to be a school of fashionable social cultivation, but for solid, useful education and the best moral and spiritual development, will re-open under the direction of the new principal, the Rev. Joseph Fletcher, and a new and strong corps of teachers, carefully chosen. A contribution of $20,000 has been made to the funds of the institution by one of the trustees, by which it was possible to re-construct and re-furnish the main building. The principal part of the re-building was the tearing down of the south wing of the old school building and the construction in its place of a three-story brick building, fronting 40 feet on the Reisterstown road and extending back 56 feet to where it joins the east wing of the school. A total of 64 can be accommodated in the new school. The improvements in the east and north wings of the school include the erection of a metal ceiling in the commencement hall, and repainting, refurnishing and re-decorating. Steam heaters and electric lights will be put in all the school buildings. Hannah More Academy was founded in 1832, when Mrs. Ann Neilson, widow of Hugh Neilson, of Baltimore county, bequeathed $10,000 for the erection of the school on a lot of ground given by her for the purpose on the turnpike, one mile southeast of Reisterstown. Mrs. Neilson also gave $4,000 to be used for the maintenance of a limited number of free scholarships. She lived to see the building erected and to name the school after the distinguished authoress and religious writer. Later additional gifts for the erection of some of the present buildings were made by Mr. John Wyman. The school was incorporated in 1838.

The Living Church

Chicago, September 14, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, $2.00 a year. Subscribers sending $3.00 may extend their own subscription one year and pay for one new subscriber for a year.

General Clergy Relief

The proposition to secure a day for an offering for the General Clergy Relief Fund is an eminently practical one. For forty-two years this Fund has been organized, and yet little is known of it in the rank and file of the clergy and laity, strange as it may appear. In the course of its long history this fund has secured quite a number of individual friends who contribute something annually. It has assisted in a small way large numbers of the old clergy, and still larger numbers of the widows and orphans of deceased clergymen. There are cases of destitution in one-half the dioceses assisted by this fund, and when the diocese is not strong it is the only resource for these unfortunate ones. It is because their own clergy and widows are now being helped from this source that the bishops should naturally do all they can to increase the gifts and offerings.

Why not recommend that a Sunday be known as clergy relief Sunday? Why not let that day be Quinquagesima, or the Sunday before Lent? Why not do something to educate the people in their duty to these wards of the Church? By all means let the prayer of the Board be answered in commending a day to this object, so that instead of $10,000 for distribution there may be twenty or thirty thousand dollars. It is cruel to allow those dependent not so much on the charity as on the justice of the Church to suffer when they can be so readily relieved, as we believe they can be if proper measures are adopted to this end by the next General Convention.

"Uncomfortable Doctrine"

The Raleigh (N. C.) *News-Observer* recently rebuked, in a very entertaining article, the Baptist and Methodist combine of Mitchell county, declaring it to be a religious "trust" which has held undisputed sway in that county from the time when the memory of man runneth not to the contrary. It seems that the commissioners (officers of the county) refused to permit the "Episcopalians" to hold services in the courthouse because they preached "uncomfortable doctrine!" This is turning the tables on history; for, as *The Observer* rightly observes, good Baptists and Methodists have aforetime complained that the doctrine of the Episcopal Church was too "comfortable," too tolerant of adornments and amusements and "worldliness." They left the Church of England, not because they were denied the luxury of being uncomfortable themselves, but because they could not compel everybody else to be uncomfortable. Now their children, in Mitchell county, N. C., lock the doors even of the public buildings against "Episcopalians," because the doctrine they preach is "uncomfortable."

The Observer suggests several explanations of the discomfort experienced by these county officials. Doubtless the doctrine is and is meant to be uncomfortable to sinners, but these Baptist and Methodist saints could not object to it on that ground. Perhaps it pricks the conscience of corrupt officials, and the preaching of it is a rebuke to wrong-doing in high places. The most plausible theory is that the discomfort of the complainants arises from the fact that some of their own flocks are likely to become interested in this "uncomfortable" Episcopal doctrine. It threatens to encroach on their preserves.

> To be sure it is not an explanation very creditable to the aforesaid Methodists and Baptists. It rather convicts them of having formed a religious trust in Mitchell county, and of having determined to freeze out all competitors in dispensing doctrine in that county. It is quite probable that if Bishop Cheshire would bring action, he could convict these two denominations under the law forbidding the formation of any trust or combine having for its object the creation of a monopoly. So far that law has been a dead letter, and, if the Bishop could secure conviction under it, he would prove himself a public benefactor.

Churchmen have no claim, of course, to hold services in houses or halls owned by other religious bodies, but when they are turned out of courthouses by officers of the law, while others are allowed to meet there for all sorts of performances, it is time for somebody to be made "uncomfortable. Persecution will not hurt "Episcopalians;" it would be well if they could have considerably more of it; but the people of Mitchell county, N. C., ought to be inquiring whether or not they are living under a republican government to which they are entitled under the Constitution of the United States. From this distance it looks as though they were under the domination of a fanatical oligarchy. *The News-Observer* well says:

> Who gave the commissioners the right to pass upon things spiritual? When did it become right for such officials to set themselves up as custodians of conscience, and declare what doctrine was "uncomfortable" and what comfortable? What have they to do with doctrine, anyway? How could the courthouse be hurt by allowing the Episcopalians to preach in it, even if their doctrine was "uncomfortable" to sinners, the Methodist and Baptist trust, or to the high and mighty public functionaries? If any of these have been doing wrong, making moonshine whisky, engaging in free fights, or what not, ought they not to be made "uncomfortable," and if the Episcopalians will make them so, ought not the public building of the county to be gladly thrown open to them?

Abiogenesis

Abiogenesis, spontaneous generation, or the evolution of life from inorganic matter, has never been discovered in all the history of scientific experiment. Yet it is necessary to the integrity of the materialistic philosophy which makes evolution the universal law of the cosmos; and not a few "advanced" thinkers boldly assume that at some point in the process of development life was evolved from matter, life was self-created.

It is one of several enormous assumptions which cock-sure evolutionists have made in order to palm off their ingenious conjectures as "science." The descent of man from the monkey by "natural selection" is one of them. This theory St. George Mivart, one of the most distinguished scientists of the day, in his "Man and Apes," has conclusively shown to be inadmissible. He says: "It is manifest that man, the apes, and half-apes cannot be arranged in a single ascending series of which man is the term and culmination."

As to the derivation of life from non-life, it is against reason as well as against revelation; *Ex nihilo nihil fit;* "In Him (the Logos) was life;" and Prof. Huxley had the candor to admit that no authenticated instance of abiogenesis is on record. He says ("Reign of Queen Victoria"):

> "During the present epoch the question whether living matter can be produced in any other way than by the physiological activity of other living matter has been discussed afresh with great vigor, and the problem has been investigated by experimental methods of a precision and refinement unknown to previous investigators. The result is that the evidence in favor of abiogenesis has utterly broken down in every case which has been properly tested. Whether not-living matter may pass or ever has, under any conditions, passed into living matter without the agency of pre-existing living matter necessarily remains an open question. All that can be said of it is that it does not undergo this metamorphosis under any known conditions.

In the face of such testimony, surely Christian apologists need not make haste, as Prof. Zahm of Notre Dame seems to have done, to declare that the theory of self-created life "would not militate against any of the received dogmas of the Church." He even ranks Huxley as among those who have affirmed spontaneous generation.

We are not declaiming against every imaginable theory of evolution. A law of progress from within and by natural selection, under certain, and perhaps few, limitations, may be consistent with Theism and with the truths and facts revealed to us in the Word of God. But we do protest against the all too easy acquiescence of Christian teachers and preachers in every plausible theory which scientists evolve from the profound depths of their inner consciousness.

Imagination has always played a part, and a necessary part, in the progress of science. *Ex pede Herculem* seems to be the principle upon which science has advanced to its great discoveries. Out of the few and incomplete data at his disposal the investigator proceeds to construct the whole, to formulate the law. He may be wrong nine times while once he is right. And so the scientist and those who welcome his message and encourage his work, should be extremely cautious about accepting conjectures, however plausible, for demonstrated truth. Those who pride themselves upon working in a field of absolute certainties and disparage the pursuit of truth related to the realm of spirit, concerning which they aver that nothing but agnosticism is possible, should not stultify themselves and bring discredit upon their noble calling by jumping to conclusions and demanding the acceptance of theories in which there are many missing links and chasms which have not been bridged, and which there are good reasons for believing never can be bridged. Unqualified evolution, as the law of the cosmos, we believe to be such a theory.

Five-Minute Talks

BY CLINTON LOCKE

XXIX

As I was listening to the Gospel about the unjust steward on the 9th Sunday after Trinity, I thought of the pages and pages which have been written to explain it. Many a dusty old tome hidden away in libraries is full of discussions about this story. The steward stood for this, and the debtors for that, and the rich man for so and so, and it was a great jumble. But is the parable so difficult after all? Has not the difficulty been created, as in so many other places in the Bible, by overlooking the very plain meaning on the surface? Let us see. A rich proprietor, who owned a great deal of property, employed, of course, an agent to look after it, and to this agent were given of necessity very full powers. He fixed the rents. He made the leases, and in him the greatest confidence was placed. The proprietor heard in some way that the agent was doing crooked work, and that it was not safe to have him longer in charge. He made up his mind to dismiss him, notified him that he intended to do so, and asked for the accounts that there might be a final settlement. The agent was very much taken aback at being found out, and said to himself: "What am I going to do? I have not saved up anything. I cannot turn my hand to any menial work, and I certainly am too proud to take up begging as a means of support." He then, being a very bright fellow, thought out a plan by which he could make some capital for himself and provide some resources when he should lose his place. He sent for his master's tenants and said to one: "What rent do you pay?" "I pay a hundred measures of oil a year." "Well, now, just alter your lease from one hundred to fifty." It was easy to alter the leases, for they were written on wax tablets, and with a little skill one could easily change figures. This, you see, reduced his rent about one-half. Of

course the tenant was most willing, for he knew the agent arranged these things, and he thought him most obliging to do this great favor for him. Then another tenant was sent for, and told to change his rent, which in the lease was put at a hundred measures of wheat, to eighty. Probably other tenants were similarly favored, and this sharp trick made them all very great friends of the agent, and ready to do him any good turn they could. The agent was found out, however, for there is always somebody to tell, and while the proprietor hated to be cheated, and was probably very angry about it, he could not help "commending the unjust steward because he had done wisely." That is, he could not help expressing his admiration for the clever trick, and crying to his friends: "What a bright fellow this cheating steward is, and how admirably he has feathered his own nest at my expense."

We have all done this. I have been intensely angry at having been fooled by some adventurer asking for help, and yet I could not help admiring the smartness and the wisdom shown by the rogue in fooling me. This is the story our Lord told, in the Eastern fashion, to a listening crowd, and He proceeded to point a moral from the steward's conduct. "How this shows," He says, "the superior prudence and quick-wittedness of worldly people in managing worldly affairs, so superior to that of unworldly people." He does not approve of the agent's conduct, that was impossible, but he uses him to show the pains people take and the thought they give to bring good results out of investments, and he urges on those who have nobler things to manage, some of the same acuteness and the same wisdom. Why should not the same keen and strict business principles be applied to managing churches and hospitals and colleges, that we see every day applied in the world of trade to corporations and business concerns? Because you are pious is no reason in the world why you should not manage your affairs, and other people's affairs entrusted to you, as carefully as the most irreligious man would, and you will do well in that to imitate him. You need not imitate his drinking, swearing, lying, and loose morality, but you can imitate his foresight, his prudence, his unceasing care and attention. Then our Lord draws another lesson from the agent's making friends for himself out of his business acquaintance. He advises religious people to use their worldly advantages to make themselves heavenly friends. Make them, he says, out of your money, out of your position, out of your credit, out of your talents. Use these to the best advantage for God and for your fellow-men. Do good with them. Employ them for noble ends, never for purely selfish purposes. Give your money in good causes; use your position to help on worthy enterprises which need the bolster of a well-known name; lend your credit to a deserving friend to whom it will be life. Take your talents, whatever they may be, and employ them, not wholly for yourself, but also for the glory of God. Then "when ye fail," which means "when you die," all these good things you have done by the help of your worldly riches, all those products of your unselfishness, will "welcome you into everlasting habitations," that is, into Paradise, will stand around you, will vouch for you, will be the grandest body guard your enfranchised spirit, going to meet its Lord, could have. Is not this a simple explanation of the parable? Do not think our Lord's term for money, etc., "mammon of unrighteousness" a harsh one. You yourself often call it "filthy lucre" and "dirty money," for it is that so often, but it need not be; and, Moodyism and Calvinism to the contrary notwithstanding, it can be made, as our Lord says, a very cloud of witnesses for you, when, with your hand in His, you would enter heaven.

Letters to the Editor

APOSTOLIC SUCCESSION

To the Editor of The Living Church:

If the members of "The League of Catholic Unity" are to study the standards and principles of the various Christian bodies, I would suggest to them to attentively peruse the following-named work: "Apostolical Succession in the Church of England," by the Rev. Arthur W. Haddan, B.D. If they can read its pages and not be convinced, by its logic, scholarship, and common sense, of both the fact and the principle of Apostolical Succession, and of the truth of Catholic doctrine in general, it is difficult to see what kind of arguments would appeal to their minds. This excellent book should be read by every one who has not already read it.

H. L. T.

New York City.

LUTHERAN CONVERTS

To the Editor of The Living Church:

Are you sure that *The Lutheran World*, mentioned in your editorial, "Canons and Candidates," can be relied on? Some years ago a Lutheran minister came to us, or he may have been only one of their students. At once charges were made against his character. The Bishop sent some one to make a careful investigation, and the charges were found to be outrageously false. The man was ordained, and served acceptably for a number of years in this diocese, and is now laboring in another. As to their educating a man who afterwards changes his views, is it right to condemn him? He could not conscientiously serve in their pulpits; he feels the call to serve at the Church's altar. We do not pay such big salaries that men can save out of them enough to refund $1,000. When we educate any man for a special purpose, we run the risk of his proving unfit for that purpose, and thus have our money lost. The fault is ours in misjudging the beneficiary of our gifts, not his.

A. C.

U. S. HISTORY FOR SCHOOLS

To the Editor of The Living Church:

There is one subject of vast importance to the Church which I have never seen discussed in Church papers, and which should be brought before the General Convention; that is, the false statements contained in the public school histories of the country regarding the Reformation. One and all, at least so far as I have seen, state that the Church of England was founded by Henry VIII. When I was a student in the "high school" I had many a heated discussion with the teacher of English history, who maintained that the statements were correct, and that the Roman Church was in reality the oldest Christian Church. The teacher was a Presbyterian. In Confirmation classes composed of young people who are studying English history, it is a difficult matter to make them believe what the Church teaches and claims for herself when the school books state the contrary. It may be that I exaggerate the importance of this question, but I meet with it frequently, and find it difficult to convince students and others that the histories are false. It seems to me that the Church should make an effort in some way to correct this glaring falsehood. Unless some effort is made to have publishers state the facts as they are, there will be a suspicion in the minds of some that the clergy are trying to pervert history to suit their own purposes.

St. George's, Farley, Ia. W. W. PURCE.

[The writer makes a good point. Our "U. S." histories for schools are all written from a Puritan point of view, so far as we have seen.—ED. L. C.]

BOWING AT THE NAME OF JESUS

To the Editor of The Living Church:

In reference to the above, allow me to say a few words in further, or rather, stronger, confirmation as to the grounds for the observance than Dr. Clinton Locke gives. In his last "Five Minutes' Talk," he puts the observance on the ground of custom solely. Now, this is all very well so far as it goes, but in the Church of England there is more than custom for it—there is law for bowing at the holy name, not only in the Creeds, but whenever it is mentioned in divine service. I herewith give in part the words of canon 18, entitled, "A Reverence and Attention to be used within the Church in time of Divine Service." "When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed: testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world," etc., etc.

WM. ROSS BROWN.

A BISHOP'S STRONG WORDS

To the Editor of The Living Church:

May I ask you to reprint, and thus give wider circulation to the following strong words from the wise and conservative Bishop of New Jersey? Dr. Scarborough's eminent position as the Bishop of New Jersey for over twenty years and his prominence in the counsels of the Church give great weight to any utterance that he may make, and when his gentle spirit is moved to utter words of rebuke and warning, all who know him must feel that the occasion is grave. The words quoted below are from Bishop Scarborough's last charge to his clergy.

WM. WIRT MILLS,
Erie, Pa. Secy. Am. Ch. League.

"The most important event of the year was the issuing of a Pastoral Letter by a committee of the House of Bishops, commissioned with full power and authority to act on behalf of the whole body. I was not able to attend the meeting, but I gave my most hearty assent to every word of that clear, strong utterance. The defiant responses that have come from certain quarters show conclusively how urgent the need was, just at this time, of counsel and warning. I confess I am amazed at the bold effrontery of men, clothed with the authority of teachers by the Church, who flippantly and boldly avow their unbelief in the settled doctrines and fundamental verities of the Faith—and yet claim the right to continue their false and defective teaching, and remain in the ministry. Among men of high honor such a thing could not be. If the pastoral of the Bishops will open the eyes of such men to see the inconsistency of the course they have chosen, and rid the Church of them, it will have served a good purpose. The air will be clearer, and the faith of many will be strengthened by this timely utterance of the House of Bishops."

SUNDAY AT CHAUTAUQUA

To the Editor of The Living Church:

I have just returned from a three weeks' rest on Chautauqua Lake, impressed deeply by three things: First, that the routine of Sunday's devotions, in the great Chautauqua assembly's enclosure, as announced to five or six thousand people on Saturday evening, begins with celebration of the Holy Communion in our chapel of the Good Shepherd at 8 A. M., by the Rev. G. W. S. Ayres, rector of St. Paul's, Mayville, assisted usually by two or three visiting priests, and attended by a congregation of recipients who pack the little church, crowding some of their number outside. The number of the communicating has never been less than 60, and occasionally has been over 150. As numbers are now turned away each Sunday, the chapel should be enlarged. It was built last year by the indefatigable priest in charge, the Rev. Mr. Ayres, who thus never enjoys a vacation himself, former visitors from widely separated localities co-operating. In view of the tremendous importance of this service on the Chautauqua grounds during the two months' season, I think that many in the church at large would be glad to aid if informed.

Secondly, when a representative of the Church preaches at the stated amphitheatre services on Sunday mornings, the effect is that of surprise that the Church should possess preachers of so great power, and the impression made is greater than by others. Bishop Thompson, of the diocese of Mississippi, effected such results on July 28th.

Thirdly, the deep impress of the Church's spirit upon the whole enterprise, devotionally, as evidenced by the order of worship, which is arranged by Chancellor Vincent himself.

I am not easily impressed with the aspects of the Church's guerrilla warfare generally. But when it begins with the Blessed Sacrament so honored, as here, and goes on with an apostolic bishop's testifying in his robes of office to 8,000 people of the power and perfection of the Church, I must be impressed, even with the mutilated and irregular "rest of it." And so I think the readers of THE LIVING CHURCH would be if made known to them.

Beaver Falls, Pa. AMOS BANNISTER.

"THE WESLEYAN THEORY OF ORDINATIONS"

To the Editor of The Living Church:

I herewith subjoin a condensed clipping from the Port Elizabeth *Southern Cross*, which may throw some light upon the question of Church Unity now exercising the minds of many, both within and without the Church:

"We are always grateful for plain speaking upon topics which touch the relations of the Church with other religious bodies. The cause of re-union is materially aided by clear-cut and sharply defined statements of the doctrines that part Christian people from one another. Confusion of language leads to confusion of thought. We are therefore grateful for the plain speaking of the Rev. James Thompson at a recent 'official investiture' of Wesleyan ministers, after the South African Wesleyan Conference at Blomenfontein. The whole re-union question may be almost summed up in the difficulty, in the minds of sectarians, which besets the doctrine involved in the transmission of Holy Orders in the Church from the Apostles, through the channel of that valid episcopate, which Bishop Lightfoot termed 'the historic backbone of the Church.'

"There is nothing in common between the belief in the threefold apostolic ministry of divine appointment which St. Ignatius, Bishop of Antioch, set forth in the second century, and the theory of the Christian ministry which the Wesleyans of the nineteenth accept. Mr. Thompson's address makes that very plain to us. To the candidates for ordination he says: 'You will not suppose that there is any essential virtue or efficacy in the form of ordination. The act of ordination is not the channel of grace that makes you ministers. By the solemn *vote* of the Conference a few days ago, you were constituted ministers of the Wesleyan Church.' 'Ordination is the official investiture. We make no claim to an apostolical succession or historic episcopate. We deny that the divine vocation of the ministry depends upon the touch of priestly hands.'

"Such a theory of ordination as this moves in such an utterly different plane from the view of Holy Orders set forth in holy Scripture and the primitive Church, that Churchmen cannot view it as in rivalry with the threefold apostolic ministry.

"The ordination of the Church is no mere 'official investiture.' It is a solemn sacramental ordinance with an outward visible sign and an inward and spiritual grace. The outward visible sign is the laying on of the hands of a bishop who belongs to the historic episcopate of the Church by virtue of the apostolic succession. When he whom they claim to be their founder, and from whom they derive their name, was ordained priest, the bishop laid his hands upon his head and said these solemn words: 'Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained, and be thou a faithful dispenser of the Word of God, and of His holy sacraments. In the name of the Father, and of the Son, and the Holy Ghost. Amen.'

"There was no *vote* of the Conference or 'official investiture' in the ordination of their founder. If they are the true ministerial successors of John Wesley, how is it that they have departed so radically from Wesley ordination?

"The Archbishop of Canterbury has truly said: 'There is all the difference in the world between ordinations begun and continued from A. D. 36 to the present day, by the laying on of the hands of the Apostles and their successors, and the laying on of hands which traces its succession to Mr. Jabez Bunting in A. D. 1836.'

"By ordination the Wesleyans mean one thing, the Church something the very opposite. Before making any more overtures to this section of undivided Christendom, these misconceptions of the ministry should be first cleared away, and then there will be an open path for approaching the 'historic episcopate,' commonly called 'apostolic succession.'"

St. Paul, Minn. W. L. CULLEN.

Personal Mention

The Rev. N. S. Stephens has sailed for Europe.

The Rev. A. V. Gorrell may be addressed at Fort Dodge, Iowa.

The Rev. A. C. Clarke has returned from his summer tour broad.

The Bishop of Missouri has returned from his summer rest at Wequetonsing.

The Rev. Geo. Ward has taken charge of Trinity church, St. Augustine, Fla.

The Rev. Geo. E. Quaile has returned home from his summer visit to Europe.

The Rev. J. M. C. Fulton is to be addressed at 1264 Columbia st., Denver, Colo.

The Rev. J. J. Lanier has resigned the rectorship of St. Paul's church, Savannah, Ga.

The Rev. Charles H. de Garmo, of Lansdowne, Pa., has returned home from Italy.

The Rev. A. A. Morrison and family are spending the summer on Lake Ontario, Canada.

The Rev. R. D. Nevius, of Blaine, Wash., has gone to Juneau, Alaska, for three months.

The Rev. H. W. Perkins has entered upon his duties as rector of Christ church, Burlington, Ia.

The Rev. S. H. Green, rector of St. John's church, St. Louis, has been resting at St. Paul, Mo.

The Bishop of Florida has taken up his home in the new episcopal residence, Jacksonville, Fla.

The Bishop of Long Island has been spending the summer hard at work, at Garden City, L. I.

The Rev. H. A. R. Cresser has resigned the charge of St. Katharine's church, Pensacola, Fla.

The Rev. C. E O. Nichols has accepted the rectorship of Burlington College, Burlington, N. J.

The Rev. Wm. Bardens, rector of Trinity church, St. Louis, Mo., has spent his vacation in Illinois.

The Rev. John W. Higson, of Rolla, Mo., has accepted the rectorship of Christ church, Moberly, Mo.

The Rev. Gaston J. Fercken, D.D., has returned to Europe, and will make his future home in Smyrna.

The Ven. Archdeacon P. H. Whaley has taken charge of all missions near Pensacola, diocese of Florida.

The Rev. Wm. V. Tunnell, of King Hall, has accepted temporary charge of St. Luke's church, Washington, D. C.

The Rev. Wm. Elmer, of the church of the Ascension, St. Louis, has been summering at Harbor Springs, Mich.

The Rev. Archer Boogher has accepted the charge of St. Peter's church, Canton, Mo., and entered upon his duties.

The Bishop of New Jersey is fully recovered from his recent sickness, and has returned to his home in Trenton, N. J.

The Rev. Duncan McCulloch, rector of Phœnix, diocese of Maryland, has been summering at Manchester-by-the-Sea.

The Rev. F. W. Norris, having returned from Oxford, England, may now be addressed at 71 Madison ave., New York City.

The Rev. T. S. Cartwright has returned from a short holiday to his duties as rector of St. Barnabas' church, Brooklyn, N. Y.

The Rev. Artemus Wetherbee, having assumed the rectorship of Trinity church, Hudson, Mich., will be addressed accordingly.

The Rev. C. Trotman, of the church of the Redeemer, St. Louis, Mo., has been summering on the seacoast of Massachusetts.

The Rev. A. R. Lloyd, of Taylor, has accepted appointment as assistant minister of Christ church, Houston, diocese of Texas.

The Rev. G. Tuckerman has been in summer charge of the church of the Ascension, St. Louis, Mo., in the absence of the rector.

The Rev. Herbert J. Cook, of Calvary church, Conshohocken, Pa., will pass part of the month of September resting in Massachusetts.

The necessities of an invalid daughter bring the Rev. E. De Wolf to the sea-side. At present his postoffice address is Riverside, R. I.

The Rev. Allen K. Smith, of the clergy staff of the cathedral of the diocese of Missouri, St. Louis, has been visiting Salt Lake City, Utah.

The Rev. Edward R Baxter has resigned the charge of the church of Our Saviour, Camden, diocese of New Jersey, to take effect Oct. 1st.

The Rev. Lyman Porter McDonald has accepted the rectorship of St. Paul's church, Council Bluffs, Iowa, and will take charge Oct. 1st.

The Rev. F. H. Stubbs, rector of St. John's church, Waverly, diocese of Maryland, has returned from vacation, and resumed his parish duties.

The Rev. Philip A. H. Brown, vicar of St. John's chapel, Trinity parish, New York, has been spending his vacation days at Cooperstown, N. Y.

The Rev. Henry D. Robinson, rector of the grammar school of Racine College, who has been spending the summer in Europe, returned home Sept. 1st.

The Rev. A. Sprague Ashley, rector of All Saints' church, Meriden, Conn., will continue his vacation during the month of September at Lakeside, N. H.

The Rev. Percy W. Jones, of Seguin, has accepted the rectorship of Calvary church, Bastrop, and St. James church, La Grange, diocese of Texas.

The Rev. C. M. Davis, canon of Christ church cathedral, St. Louis, Mo., has returned from a vacation tour in New Hampshire, and resumed his duties.

The Rev. Wm. Bayard Hale, of Middleborough, Mass., last week began his lectures before the Examination School of the University of Oxford, England.

The Rev. Alfred Lee Royce, chaplain of U. S. Naval Academy, has just returned from the summer cruise of the cadets, which, this year, was to Madeira and back.

The Rev. Jas. M. Magruder, rector of St. John's church, Aberdeen, Miss., will continue his vacation during the month of September in the middle and Eastern States.

The Rev. W. Northey Jones, of Evansville, Ind., having recovered from an illness of eight weeks of typhoid fever, will spend September and October in Brooklyn, N. Y.

The Rev. August C. Fliedner has, on account of ill health, resigned the position of assistant minister of Trinity church, Guthrie, Okla., and returned to Berlin, Wis.

The Rev. Alford A. Butler has entered upon his duties as warden of Seabury Divinity School, Faribault, Minn., and desires letters and papers addressed accordingly.

The Rev. S. T. Graham, the rector of Trinity church, Mount Vernon, N. Y., with his family, has returned from his six weeks' vacation at Spring Lake, N. J., and is at work again.

The Rev. James Clarence Jones, Ph.D., rector of St. Thomas' church, Brooklyn, N. Y., has taken temporary charge of St. Matthew's church, Sugar Hill, N. H., in the White Mountains.

The Rev. Dr. S. E. Appleton, rector of the church of the Mediator, Philadelphia, has returned from his vacation, spent at Jackson, N. H., in the White Mountains, and resumed his duties.

The Rev. Dr. E. Hosmer Wellman, rector of the church of the Atonement, Brooklyn, N. Y., has been spending vacation days at the Overlook, in the southern edge of the Catskill Mountains.

The Rev. A. R. Kieffer, associate priest in Trinity church, Pittsburg, has charge of St. James' church, Kinsessing, West Philadelphia, during September, while the rector, the Rev. S. Lord Gilbertson, is on vacation. Mr. Kieffer's address is box 49, Lansdowne, Pa.

The Rev. Dr. Wakefield passed through New York on the 4th for California. Twelve days after his arrival in Europe, he was taken seriously ill with malarial fever; he is now slowly recovering.

The Rev. Charles H. Tindell, having been given a six weeks' vacation from his parish in Lowville, New York, is, during the month of September, in charge of St. John's parish, Bangor, Me., the rector being absent in Europe.

To Correspondents

NEW SUBSCRIBER.—1. No settled "cathedral system" has yet been established in the American Church. The name of "cathedral" is applied to the church over which the Bishop has control, or in which he has certain rights. In England a cathedral is in charge of a dean, with a chapter consisting of a number of canons who preach in turn, and meet from time to time to take measures for the regulation of the church. The Bishop has a seat or throne in the cathedral. 2 The office and title of Archdeacon have only recently been adopted in the American Church. Properly, this officer is a priest, who has the oversight of the property of the various parishes and missions. At present the name is often given to a diocesan missionary. 3. The term "Father" is used quite commonly of priests who are members of religious orders. In the case of a parish priest it is a term of affection and respect applied to one who is regarded as the father of his flock.

Official

THE BOARD OF MISSIONS

The triennial meeting will be held in Gethsemane church, Minneapolis, beginning on Friday, Oct. 4th, being the third day of the General Convention; the House of Bishops and the House of Deputies meeting together as the Board of Missions, and adjourning from time to time as the business may require.

The triennial sermon will be preached in the same church on the evening of Sunday, Oct. 6th, by the Rt. Rev. Dr. McLaren, Bishop of Chicago.

The fiscal year closed Sept. 1st without debt.

St. Mary's School, Knoxville, Ill., will re-open on Wednesday, A. M., Sept. 18th. The rector will have charge of the special car leaving Union Depot, Chicago, at 11:30 A. M., Tuesday, Sept. 17th. He can be consulted in the office of THE LIVING CHURCH, 55 Dearborn st., at any hour on Monday.

C. W. LEFFINGWELL, Rector.

Calvary church, Sandusky, O., has about fifty Prayer Books and Hymnals (of the old use) in fair condition. The undersigned would be pleased to donate the same to any church or mission in need of such books. ERNEST V. SHAYLER, minister in charge.

The Society for the Home Study of Holy Scripture and Church History (President, the Bishop of Albany) will begin its tenth year of study by correspondence on Oct. 1st. Miss Limby, the director, has returned from England, and requests that applications may be made promptly. Full information will be sent upon request. Address Secretary of S. H. S. H. S., St. Anna's House, 406 W. 20th st, New York City.

Married

KIRKPATRICK—DUDLEY.—Married in Emmanuel church, Middleburg, Va., on Wednesday, Sept. 4th, by the Bishop of Kentucky, the Rev. James Kirkpatrick, of Pittsburgh, Pa., and May, the daughter of the Right Rev. Thomas U. Dudley, D.D.

Church and School

LADY who can furnish highest testimonials as to character and ability seeks position as companion, housekeeper, or governess, in New York City or vicinity. Address M. W., office of THE LIVING CHURCH, 38 Park Row, New York.

WANTED.—A conservative, Prayer-Book Churchman, priest or deacon, to teach a charity parochial school, and to do Sunday duty in a mission chapel of Christ church, Raleigh, N. C. Salary, $600. Address the Rector.

Strangers and invalids desiring to winter in Florida can have advice and instruction. Address, THE GUILD OF THE STRANGER, St. Barnabas' church, De Land, Fla.

WANTED.—Organist and choirmaster desires position in parish having large vested choir. Twelve years' successful experience. Devout Churchman. Communicant. Pupil of Alex Guilmant, and graduate of the New England Conservatory, Boston, Mass. Good references. Moderate salary. Address, CANTATA, THE LIVING CHURCH.

ORGANIST and choirmaster desires position in the West. Vested choir preferred. Good references. Address, "DIAPASON," care of THE LIVING CHURCH.

WANTED.—Charge of parish, or as assistant priest in a large church. Good references. Address "CLERICUS," care THE LIVING CHURCH.

THOSE who are willing to send away their copies of THE LIVING CHURCH after being read, please send their names to Mrs. HENRY F. STARBUCK, Church Periodical Club, 6 Groveland Park, Chicago.

WANTED.—Position as master in a Church school by a graduate of Oxford University (Eng.) in holy orders. Experienced in teaching. Good references. Address J. N. T., care THE LIVING CHURCH.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

LEFFINGWELL GENEALOGY.—I am preparing for publication a genealogy of the Leffingwell family, as compiled by our kinsman, the Rev. E. B. Huntington, down to about the year 1876. The statistics for the last twenty years must be obtained. I therefore ask that the address of every reader who is descended from the old family in Norwich, Conn., be forwarded to the office of THE LIVING CHURCH. C. W. LEFFINGWELL.

The Living Church

55 Dearborn St., Chicago

SUBSCRIPTION.—$2.00 a year, if paid in advance. To the clergy, $1.00.

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FROM FLORIDA—Let me here and now say, as my opinion, that THE LIVING CHURCH is the best and newsiest Church paper in the country. I will gladly do all in my power towards increasing the circulation. My theology agrees with the editorials in THE LIVING CHURCH as well as with the general tone and drift of the straight out doctrinal position taken by your admirable paper.

The Editor's Table

Kalendar, September, 1895

1.	12th Sunday after Trinity.	Green.
8.	13th Sunday after Trinity.	Green.
15.	14th Sunday after Trinity.	Green.
21.	ST. MATTHEW.	Red.
22.	15th Sunday after Trinity.	Green.
29.	ST. MICHAEL AND ALL ANGELS, 16th Sunday after Trinity.	White.

Christian Knighthood

BY THE REV. JOHN ANKETELL, A.M.

Where Jordan laves with flowing waves
The soil made dear by sacred story,
The knights of old, intrepid, bold,
Wrought valiant deeds of fame and glory;
The welkin rang with weapons' clang,
The Moslem fled in hopeless terror
Before the knight, who fought for right,
And taught the haughty foe his error.

Oh, for one hour of Richard's power
O'er sad Armenia's hills and valleys,
Or where the stream gives back the gleam,
And bears the load of Turkish galleys;
Where outraged maid and infant flayed
Send up their dying wail to heaven
From village sacked, by fiends attacked,
To whom the form of men is given!

Proud land, renowned, with glory crowned,
Which gave the world its Cœur de Lion,
With many a knight, far famed in fight,
Whose valor won the hill of Zion;—
How soiled thy fame, how stained thy name,
Where base intrigue in court and palace
Still bids the Turk his vengeance work
On babe and maid with fiendish malice!

O'er ocean wide swells up the tide
Of tears, and groans, and bitter crying;
Land of the West, by heaven so blest,
Succor that land in ashes lying;
Kindle the fires your generous sires
Bade brightly burn for Grecian glory,
Till truth and right crush savage might,
Which triumphs now with weapons gory!

The lighting of a certain village church in Kent was under consideration when it was decided to have two coronæ suspended from a certain beam in the roof. These lights the squire of the parish undertook to provide at his own cost. An aged parishioner, explaining what had been arranged, stated that "The squire be going to hang two coroners from that there beam."

The Bishop of Wakefield told a capital story on the occasion of giving the prizes at the Ripon Training College. He said that there was need of more systematic teaching of the Prayer Book. Last year he inserted a paragraph in his Diocesan Gazette urging the people to study the Prayer Book, and recommending as helps among other books, "Daniel on the Book of Common Prayer." He afterwards received a letter from a layman, in which he said he had read all through the Book of Daniel and could find no allusion to the Prayer Book!

Herbert Spencer's celebrated definition of Evolution is as follows: "Evolution is a change from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, through continuous differentiations and integrations." This has been translated into English thus: "Evolution is a change from a nohowish untalkaboutable allalikeness to a somehowish and ingeneraltalkaboutable non-allalikeness, by continuous somethingelsifications and sticktogetherations."

Teacher—"In what year was the battle of Waterloo fought?" *Pupil*—"I don't know." *Teacher*—"It's simple enough if you only would learn how to cultivate artificial memory. Remember the twelve apostles. Add half their number to them. That's eighteen. Multiply by 100. That's 1800. Take the twelve apostles again. Add a quarter of their number to them. That's fifteen. Add to what you've got. That's 1815. That's the date. Quite simple, you see, to remember dates if you will only adopt my system."

On one of the old stage-routes of eastern Maine was a jolly driver whose habit of stammering was the occasion of some innocent amusement on the part of his friends. One day his lumbering coach was stopped by a foot-passenger who inquired the way to the next town. The driver attempted to tell him, but no words came. At last, waving his hand desperately toward a fork in the road, he said: "T-t-try both roads, and you'll g-get there 'fore I c-can t-tell you." On another occasion he was helping an uncomfortably stout man into the coach. The man was so large that there was more or less delay in finding him sufficient room. Irritated by the attention he had attracted, the passenger exclaimed, in imitation of the driver: "There! s-start up your old b-b-bean-pot of t-team." "All r-ready, n-now, sir,—we've g-got the p-p-ork in!" was the laughing reply.

A correspondent of *The Saturday Review* suggests that we might touch up the more popular songs of the obsolete poets so as to make them intelligible to the admirers of "illuminate and volute redundance." He is led to this observation by the fact that Mr. Francis Thompson, the poet, has enriched the English language with words like *acerb*, *crocean*, *ostends*, *lampado*, *preparate* (for *ready*), *reformate* (for *reformed*), "and many equally desirable latinate vocabules." This "Reformate Wordsworthian" says: "Might we not, by following Mr. Thompson's method, add some degree of 'literary gorgeousness' even to the least Thompsonian of our poems? For instance, certain well-known verses would be redeemed from much of their sordid quietude if presented thus:

By fonts of Dove, ways incalcable,
Did habitate
A virgin largely inamable
And illaudate.

A violet by a muscose stone
Semi-occult,
Formose as astre when but one
Ostends its vult.

She lived incognite, few could know
When she cessated.
But O the difference when, lo,
She's tumulated.

Much obsolete poetry might thus be brought up to date."

Religion in Our Public Schools

BY THE REV. C. TURNER

It a hopeful and an encouraging sign of the times when we find this subject so anxiously and frequently discussed in our newspapers and magazines and on public platforms. The State has very properly determined that, *pro bono publico*, the rising generation shall be educated at the general expense, on the principle, apparently, that what concerns all should be shared by all. This education of our future citizens it provides, not so much in the interest of the children themselves, as in those of the commonwealth at large. It is argued that as universal suffrage demands for its due and proper exercise the casting of intelligent votes, so the maintenance of our free institutions necessitates a school system of education which shall be open to all, without distinction of race, or creed, or rank. But we see every day how intelligence, unaccompanied by moral and religious restraints, is a menace to society, a weapon offensive rather than defensive. It is not smart citizens the State needs or desires, so much as law-abiding and well-ordered voters at her polls. We are, it is to be feared, making a serious mistake all along the line in our common school routine. We are instructing and cultivating the intellect of our youth at the expense of their wills and affections. Politically, as well as psychologically, we are all wrong in this regard. We are cramming the head, but neglecting the heart. We are furnishing our young people with book learning, but withholding principles and motives of right conduct. We have succeeded in secularizing our schools by providing a curriculum of study which is practically godless. What wonder is it that, with the march of intelligence, crime and immorality are notoriously on the increase? Verily, where religion is divorced from education, any one of our pupils may turn round upon the State and say to it reproachfully: "My parents furnish me with food, clothing, and shelter; the civil authority takes care to fill my mind with useful knowledge, but for my moral and spiritual nature, which is not less, but vastly more, important than my bodily and mental self, there is no provision made. No man hath cared for my soul."

This condition of things would seem to be justified on two grounds: (1) Under the Constitution of the United States, there is no union of Church and State. Hence the State cannot undertake to do Church work. (2) Our common schools are undenominational. The varying religious beliefs which our school children represent must be equally respected. Consequently, no distinctively doctrinal teaching can be allowed during school hours. Regard must be had to the rights of conscience, of school boards, teachers, parents, and pupils alike.

All this is readily conceded. But another fact needs to be stated. A large proportion of our day scholars do not attend any Sunday school or religious service. Moreover, many of them receive no religious training at their homes. What is the result? Simply this, and a truly deplorable result it is: these same children are growing up practically "without God in the world," and therefore, without the cultivation of any moral or religious principle. Here, then, is a great void in our scholastic system, which the public welfare has a right to demand shall be filled. The sooner the better for the best interests of the body politic. "Delays," here, "are certainly dangerous" to all concerned. "Knowledge is power," but power may be applied usefully or mischievously, according as it is conjoined with sound or unsound principles. How stands the case where the formation of character at the most plastic period of life is left entirely out of the account? If intellectual attainments alone constitute good citizenship, nothing more need be said. But do they? Does the ability to pass an examination fortify a man against temptation to dishonesty, profanity, intemperance, lust, and crime? Does it follow that a ripe scholar is of necessity a model of virtue and right conduct? If it be "righteousness," and not mental equipment, which "exalteth a nation;" and if a nation be an aggregation of families and individuals, then the absence of teaching which makes for righteousness is an injustice to our youth, and a wrong to society in general, of which they form so considerable a part. It will greatly assist us in reaching a just conclusion on this matter if we can hit upon a sound definition of religion, and I submit it will suffice for our present purpose to say that religion is love to God and love to man. It presupposes the recognition of God, and consists in the loving and cheerful discharge of our duties to Him and to one another. It is not merely a system of ethics, which ignores God and cares only for the rights of man. It includes morality, but it places in the forefront of human duty our individual obligations to our Maker. What, I ask, must the more thoughtful of our students think of a school system which thrusts these things into a corner, or excludes them altogether? Is it not calculated to create and foster the impression that religion, after all, is of little or no consequence, and that questions of right and wrong are of minor importance? It is not knowledge, as such, that is the principal thing, but "wisdom," and "the fear of God, that is wisdom." "Knowledge puffeth up," and "a little learning is a dangerous thing." But some knowledge of God and of duty will be a safeguard through life.

Is it detrimental to a citizen's capabilities and usefulness to be told that he is expected to live "soberly, righteously, and godly?" Heaven and the State alike expect every one to do his duty. And what is duty but that which we owe to God, our neighbor, and ourselves?

Now, as the State acknowledges the existence of God on our coins; as the proceedings of our Legislatures are opened with prayers by the chaplain; as many of our laws are founded on the Divine Code called the Moral Law, the Government is committed to the duty inculcated in the precept, "In all thy ways acknowledge Him, and He shall direct thy paths." Hence it cannot be wrong, or out of place, for our schools to open and close every day with such devotional exercises as may be agreed upon, without prejudice to any denomination of Christians. What is to hinder the saying or singing of grace in our schools before and after the midday meals? What objection can there be to the reading or repetition, once or twice a week, of the Ten Commandments? What is to prevent the reading, at least once a week, of the beatitudes at the commencement of the Sermon on the Mount, where we have a faultless delineation of an ideal Christian? Why not, now and again, have St. Paul's description of charity read singly in the pri-

mary, and simultaneously in the higher grades? And why should not the supreme importance of the Bible as "a lamp to our feet and a light to our path," be publicly recognized by requiring each of the more advanced pupils to provide himself with a copy of it in addition to his text books? What better manual of morals could be read in the hearing of our senior scholars than the Book of Proverbs?

The adoption by every school board in the land of some such plan as this would involve no doctrinal teaching, would commend itself surely to most, if not all, consciences, and remove the reproach that in our professedly Christian schools religion is excluded. Thus, I venture to think, the religious difficulty may easily be solved, to the honor and advantage of the State, and with justice to the rising generation.

Book Notices

The World and the Wrestlers: Personality and Responsibility. By Hugh Miller Thompson, Bishop of Mississippi. The Bohlen Lectures for 1895. New York: Thomas Whittaker. Pp. 142. Price, $1.

To achieve any adequate or even fairly presentable review of a work of this sort, by a man of Bishop Hugh Miller Thompson's mental build and power, and to do it in brief space, were no easy task. There lies in its pages so much of quick-glancing directive thought, invested with subtle power of far-reaching suggestion; light touches at every point in passing that just suffice to set doors ajar through which one may peer a moment, yet not pause to enter for exploiting their interior now, but follow on with holden breath along the pathway that our leader makes up to his ultimate object and intention, in "The World and the Wrestlers." Then there is, too, a unique personal freshness of style and method; at every turn we encounter teeming felicities of speech-manner and thought-expression that make us think, "surely, there be few writers of our day who could do that quite like Hugh Miller Thompson," and we turn back a page for the sheer satisfaction and pleasure of reading it over again. The lectures are but four, and the whole could be easily read through of an evening; they are, in order, entitled, "Personality of Man," "Personality of God," "Responsibility of God," "Responsibility of Man." He sets, as a prefatory foundation text, the passage Gen. xxxii: 24–30, which furnishes out that dark and mysterious picture of the first "wrestler" in the "world." In the opening lecture the author tells us that his purpose in the course is, he will not say to discuss, much less to explain, but to call attention to, and make suggestions upon, the fact of personality, which is to him the most wonderful fact in his knowledge—indeed, it may be said in the whole circle of human knowledge. "The science of man is not biology, nor even psychology, nor sociology. . . . Shall we go on excluding from science the most close, pressing, experienced facts with which we are familiar? How comes the 'I'? What does it mean to be an 'I' and say 'I'? To stand by itself and separate itself from the entire universe completely—yes, *completely*—and just as completely from all the other 'I's? How comes it to feel that it can stand alone, *must* stand alone, indeed, very often, and assert itself in the teeth of all circumstances and of all men, and say, 'I will,' or 'I will not?' How comes it most insolently, in one point of view, to stand before ten thousand other 'I's, and to say in their scowling faces, 'This ought to be,' 'This ought *not* to be;' 'I will die, but I will stand by it, that this is wrong,' or 'this is right?' How comes this? Shall we ever have a branch of science called 'pneumatology?' Science has never reached the pneuma yet. Hitherto she has dealt with men as animals, somata, psychai, bodies, living things—bodies in their biology: the way they live and continue their kind; science of vegetables, of cabbages and carrots; science of cholera germs, diphtheria, and smallpox. . . . But with pneumatology science bows herself out. I believe science is wrong by her own definition of herself. Why should she leave the pneuma to religion alone? Why abandon it in despair to what some of her disciples consider the dreams and imaginations of mere religion? . . . The pneuma will seek to be known also. For man is pneuma, and God is pneuma. The Lord put these two facts together long ago. 'God is a Spirit (pneuma): and they that worship Him must worship Him in spirit and in truth.' I believe there is a science of the pneuma possible, and to be formulated some time—a collection and formulation of the *facts* concerning *egos*, *I's*, that is, men and God. These are the only 'I's that science can recognize and investigate. . . . I believe there is no knowing man apart from knowing God. You certainly cannot know much about God unless you know a good deal about man. For these two are 'I's, and, as far as we can study them in this visible world, are the only 'I's. I hesitate to say it, yet why should I? In scientific speech I should be compelled to say it. In Nicene speech I say it continually. These two 'I's *are of one species*. From the one I can at least begin the study of the other. 'All power is given unto Me in heaven and in earth.' A Man, remember, said this. He is a man to-day, as He was then. He will remain a man forever. We start with *that*, and all its consequences (and they are overwhelming), as a matter of faith. In the end it will be a matter of science—that Man governs the universe. The end of all living, saving faith, is knowledge. Faith is tentative, helps you to *scientia* at last—the outcome of faith, that for which faith was given. Faith in this realm furnishes, that is, the 'working hypothesis.' I have, therefore, decided in these lectures to ask you to let your thought play about the subject of personality. It will, in the ages coming, be a subject of scientific investigation. It is, I need scarcely say, not such a subject yet, and, nevertheless, it lies at the basis of all science. Unless there be an 'I' to know, there can be no knowledge."

The Peoples and Politics of the Far East. By Henry Norman, author of "The Real Japan." New York: Charles Scribner's Sons. Price, $4.

This is one of the most important volumes relating to the Far East that has issued from the press. It is full of invaluable information for those who desire to understand the present state, social and political, of the countries described and the significance of recent events and of movements now going forward. It is but a short time since it began to be realized that questions arising in that remote quarter of the world have become of the first importance in European politics, and that upon the manner of their settlement depends the peace of the Western world and the future of more than one of the great nations. Mr. Norman's work is an admirable contribution to the right comprehension of existing conditions and to a wise solution of the problems involved. We have here at once a book of travels, a gazetteer of commerce, and a treatise on the foreign politics of the European powers. China, Korea, and Japan naturally occupy a large space, the book having apparently been finished while the late war was in progress. But Siam receives the fullest attention of all, since the author is convinced that English statesmen have not yet given the state of that country and its future the consideration they demand, and hence are in danger of flinging away through sheer negligence opportunities of the most important character. Few readers will fail to be convinced that the existence of Siam as an independent government is nearing its end. It will necessarily fall under a European protectorate. The two competitors for this position are England and France. The only question is, Which shall it be? The general plan of the book is this: first, the writer treats of the actual possessions of the several European nations, England, France, Russia, Spain, and Portugal, including the countries over which they have established so-called protectorates. He then takes up those countries which still preserve their independence, but which, with the probable exception of Japan, are almost certainly destined to fall, at no distant day, under the domination of Europe. Probably no single work can be found containing so large an amount of that kind of information which every cultivated student of history and politics most needs. It is at the same time the work of one who has had exceptional opportunities to obtain knowledge at first hand, to which is due the unusual freshness of much of the material. To this it must be added that the author possesses exceptional qualifications for the production of such a work in his previous training and his clear and vigorous style. The book has been highly praised in the best English periodicals, and is regarded as a manual with which those who have the guidance of the foreign policy of England would do well to acquaint themselves. Apart from the most interesting account of Siam, we have found most fascinating the account here given of China, the author's visit to Peking and the Great Wall, the horrors of Chinese law and justice, the remarkable administration of the Maritime Customs by the English Sir Robert Hart, the sketch of Li Hung Chang, and the like. It appears that the relations of the great viceroy with General Gordon were not of the most friendly nature. Mr. Norman has some enigmatical remarks upon the subject of Gordon's career in China, indicating that he could, if he chose, tell things which would put that famous man's character in a very different light from that in which the English public has chosen to regard it. We are of opinion that this is saying either too much or too little. To the ordinary reader no part of the volume will be more absorbing than the narrative of the author's perilous journey through the "forbidden" districts of Malay. With its narrow escapes and its unusual opportunities it affords another illustration of the saying that "truth is stranger than fiction." We have, of course, been interested to read what such a writer has to say of Christian missions, especially in China. We regret to find that his impressions of the effect of missionary work in that country are distinctly unfavorable. He speaks, however, from a political point of view, and considers that while the salvation of China depends upon the disappearance of their characteristic hatred of foreigners, the missionary establishments have intensified that hatred. There is, of course, another side which it was hardly to be expected that he should thoroughly appreciate. With regard to the mistaken policy of circulating the entire Bible broadcast among a people so unprepared to profit by it, we quite agree with Mr. Norman. The deplorable spectacle of a divided Christianity in the presence of Chinese paganism is another very sad fact. It is also, without doubt, a strange anomaly that missions can only be maintained under armed protection, though at present we see no way out of it. It remains to say that the book contains many original illustrations and four excellent maps.

Magazines and Reviews

In the *Nineteenth Century* for October, Frederic Harrison defends the religion of humanity against W. H. Mallock. The essence of his defense consists in showing that the terms religion, creed, providence, worship, do not mean among Positivists what they do among Christians, and that Christian writers are at fault in criticising the religion of humanity as if they did. It may be permissible for a new philosophy to use common terms with unheard of meanings, but if so, people are not to be blamed for failing to understand the new "religion," so called. Prof. St. George Mivart writes a dashing and brilliant defense of Balfour's "Foundation of Belief" in reply to Herbert Spencer's criticisms. The article is worth reading. Dr. Barry replies to Mr. Norman Pearson on the subject of prayer, defending its use as Christians use it. The General Election is considered by Dr. J. Guinness Rogers and Mr. Ewd. Dicey, C.B. Lord Ribblesdale writes about the House of Lords as a second chamber of Democracy, starting with the assertion that since 1884 England has accepted Democracy without qualification.

The *Fortnightly* for August is full of English politics. Mr. E. S. Beesly advocates a "Second Chamber" somewhat like our Senate, with modifications calculated to strengthen its conservative element. Kosmo Wilkinson reviews the situation after the recent election, suggesting what he calls "Timely Truths for the Outs and Ins." Sidney Low calls attention to the fact that "the late government received its *coup de grace* nominally on a question affecting the responsibility of a minister for his acts or omissions as the head of a great department of State;" and proceeds to discuss the question of "Ministerial Responsibility." He makes the noteworthy statement that "Government in England is government by amateurs"—*i. e.*, by those who have not made it their profession in life, and who do not possess a large experience in their work. This is even more true in our country than in England; and, what is remarkable, the impression largely prevails that "horse sense" in general and a wide experience in other matters is a sufficient qualification for a member of the government. Hon. G. C. Brodrick and others contribute a series of four tributes to Professor Huxley, anthropologist, biologist, and philosopher.

Opinions of the Press

Gethsemane Parish Visitor

A MARE'S NEST.—*The Church Standard* has been told of a mare's nest in which there is (?) a dreadful conspiracy among the Western deputies to the General Convention to rid themselves of Eastern domination. Are correspondents so reckless as to give currency to such stuff as that, and editors so credulous as to believe in it and soberly discuss it? The whole West is brought under suspicion by the circulation of rumors of that class.

The Ledger (Philadelphia)

THE WHASANG INCIDENT.—It may not be a question of inclination, but one of ability, on the part of the Emperor's government to give protection to the missionaries in the present confused state of affairs in China. If that is the situation, the civilized powers must take a hand in the pacification of China and give some measure of protection, at least, to those who are in the country on a peaceful mission of Christian good-will. The incident may check missionary enterprises for the present. It is uncertain whether the horror is the beginning of a series of persecutions of Christians and foreigners. That English rather than American missionaries were the victims of the present slaughter was probably purely an accidental circumstance, and Great Britain and the United States have a common cause in protecting their subjects from further injury and insult in China.

Catholic Champion

LIBERALISM.—It is alleged to be the principle that thought, like strawberries, must be fresh. But this is impossible; just as impossible as that the silver shrines of Diana should do any good to those who put their trust in them. Therefore instead of fresh thought we have fresh talk. It does not matter much what is said provided it is apparently different from that which used to be said. "Itching ears" are the organs with which the goddess Liberalism is worshiped. Let a man say something which seems to contradict what has been supposed to be the Faith, and if he has any sparkle in his style he becomes a popular idol. * * * There is always a multitude ready to shout in concert the praises of "Liberalism." It is a good thing for mankind that the true Gospel is generally so little of a novelty. They are not in much danger of taking it for something fresh and suited to the times. The novelty is worn off and the solid truth remains to give life to those who will have it.

The Household

"Yes, too hot to go to church," was the decided exclamation of Mrs. Doolittle, the other Sunday. Oh, but she went up town on Monday to attend a fire sale of goods, and, indeed, the crowd was so great and the weather so hot that several ladies well-nigh died before they could get relief, but Mrs. Doolittle crowded in and stood for two hours, waiting to get a chance to buy two smoked up, soiled handkerchiefs at five cents apiece, which formerly were sold for fifteen cents, and, indeed, she came home and made three calls among her neighbors to tell them how cheap things are selling up at the fire sale.—*Christian World.*

A young British soldier, says *Life*, was conducting a party from the United States over the citadel at Quebec. One member of the party was a small maid of nine, and to her the young soldier devoted most of his attention. She was a saucy child, full of enthusiasm, and blessed with the earnest, aggressive patriotism of extreme youth. "Here," said the soldier, as they stood before two worn brass cannons, "are two guns that we took from your people at the battle of Bunker Hill;" and he smiled in triumph. Nonplussed for a moment, the child was still; then she looked up. "Come home with me," she said softly, "and I'll show you a whole country we took away from your people about the same time."

The Bishop of Vermont's Town Hall services at Brattleboro were of the simplest description—Hymns, Scripture lesson, a few collects, address, and benediction. The comments of Methodists, Baptists, and Congregationalists are interesting. A good old Methodist brother said, "No one has ever been in this town who could draw and hold such audiences for such a length of time." A leading Baptist said, "I was a little doubtful at first, but now I consider it providential that Bishop Hall has come here." A Congregationalist said, "What a grand time we are having; what shall we do when the Bishop goes away?" The local Methodist minister took occasion to thank the Bishop personally, and said publicly, "His influence could not be measured. There would always be an open door for that man everywhere."

After Many Days

BY MAZIE HOGAN

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CHAPTER XV

"The music of his life
Is nowise stilled, but blended so with songs
Around the throne of God, that our poor ears
No longer hear it."
—*Frances Ridley Havergal.*

As Kenneth walked quickly back to the store, he felt as one just awakened from a dream. The town clock struck nine. He remembered that he had heard it strike eight before Mr. Graham had entered his office. What a change had come into his life in one short hour. It was hard to realize that the barrier that had shut out his life's happiness was removed. He felt bewildered, and the ordinary details of business which met him seemed especially distasteful to him. Had it not been for his acquired habit of devoting himself to one thing to the exclusion of everything else, he could hardly have performed his work. As it was, he was much relieved when the dinner hour came.

Fortune favored him, for Una was spending the day with a young friend, and he had an opportunity to unburden his heart to his mother. She listened with ready sympathy and gentle congratulations. Perhaps her feelings were not entirely unmixed. Few mothers can, after their lifetime's devotion, give up their sons to other women *gladly*, though they may school themselves to do so *willingly*. But Mrs. Mackenzie loved her son too deeply and was too unselfish to show a trace of aught save rejoicing that his long waiting was over and his faithfulness rewarded.

They wondered a little what could have been the unexplained cause of enmity so lasting as to have endured thirty years, but the mother assured Kenneth that his hesitancy on account of the supposed stain upon his name was overdrawn and unnecessary.

"You are honored and respected for yourself, my boy, and I am sure Mr. Graham recognizes that. The bitter pain of separation has not been wasted. I think you and Alice are each more worthy of the other to-day than if there had been no five years' waiting. But it is right that it should be ended now, and you can easily arrange to marry since Una's life is plainly marked out for her."

Kenneth felt that he was incomparably blessed, not only in this unlooked for ending to his heart-troubles, but in the tender mother-love that had blessed all his days, and he went quiety to his afternoon work, but with a new light shining in his eyes and a new happiness nestling at his heart.

Una was delighted at the news. She felt a girl's pleasure in a love affair, and admired and loved Alice Graham. In listening to and joining in her merry chatter and plans for the wedding, the tiny drop of bitterness in the mother's heart was wholly dissipated, and she was ready to love and welcome Alice Graham as a daughter.

Before sunrise the next morning came a message summoning Kenneth. Edwin had been much worse all night and they feared the end was near. Mr. Somerville was preparing to celebrate the Feast in his room, but Edwin would not be content unless Kenneth was there to unite with them.

He hastened to the banker's house, and was met at the door by Alice, whose heavy eyes showed that she had passed a sleepless night. She silently put her cold hand in his and led him to her brother's room. Inexperienced as Kenneth was, he was struck by the great change that had come over the boy. His features looked pinched and sharpened, and preternaturally old, his breath came in gasps, and spasms of suffering contracted his brow.

Close by, supporting him, fanning him, and administering the needed stimulant, was Sister Winifred. Half kneeling, half leaning against the bed, Mrs. Graham, looking as one stunned by a heavy blow, remained motionless. At last the truth had dawned upon her with crushing force, and only the necessity of being close to Edwin restrained her bitter anguish from giving itself expression.

In a distant corner of the room, their low tones quite inaudible, stood Mr. Somerville and Mr. Graham in anxious conversation.

Upright and conscientious in heart and life as the banker was, the knowledge suddenly revealed to him by his dying son that all these years he had been cherishing a bosom sin, was a very bitter one, and when Edwin wished him to join in the holy Feast, he shrank in horror from the thought. His refusal gave Edwin so much distress that when Mr. Somerville came he took him aside to seek ghostly counsel, and was met by the encouragement to believe that he was better prepared now by the forgiveness and reconciliation which had cost his proud spirit so much than ever before.

Edwin had his own bright smile and a whispered "Brother Kenneth!" as the latter approached, and added: "You will take care of her, I know."

The rector now came forward to make ready to begin the service. He had previously heard the cripple's faltering confession, so he passed at once to the Communion Office. It was a scene which lingered long in the hearts of those present. The sun was just rising and its level rays shot into the room through the eastern window, lighting up the group in the centre. The white-robed priest, with gray hair and beard, was a majestic figure among the kneeling worshipers around the bed. The delicate beauty of the lame boy's countenance was refined by the chiseling of pain to an unearthly loveliness, and as his mind was absorbed in devotion his rapt St. Stephen look deepened and brightened so as almost to startle those around him.

Alice had whispered to Kenneth that Edwin wished them to sing, so the *Ter Sanctus*, the Communion hymn, and the *Gloria in Excelsis* were sung by Alice, Kenneth, Sister Winifred, and Mr. Somerville, with an occasional sweet note from the lame boy's own lips.

Even as the rector uttered the blessing of peace, the enraptured devotion faded, and a film came over the eyes and a struggle in the breath. Sister Winifred, with the keen watchfulness of the nurse, had perceived the change, but confident that he would wish the last sounds audible to his earthly ears to be the holy strains of the Church, she did not interrupt the sweet notes of the *Nunc Dimittis*, "Lord, now lettest Thou Thy servant depart in peace according to Thy word. For mine eyes have seen Thy salvation.' A convulsive tremor and then stillness—the stillness of death.

Winifred was the only one that saw and realized, but her sweet voice kept the strain unbroken to the end. Then, as they rose from their knees, they saw that one from the worshipers had gone to join the never ending worship.

Mrs. Graham's frantic sobs and wails of grief seemed to desecrate the solemn silence of the chamber of death, and Winifred hurried her away to begin the ineffectual task of soothing.

An hour later Kenneth sat alone in the shaded, hushed chamber. He had remained to lend his aid in the last sad duties, and now that they were completed, he sat by the quiet form meditating upon the awful mystery and solemnity of death. He had not been brought into immediate contact with it since his father's fearful death so long ago had changed the current of his life, and familiarity had not blunted the keen edge of his sensibility to its solemn lessons.

Mr. Somerville was taking almost entire charge of everything, the banker having shut himself into his library, to which he would admit no one, and Sister Winifred being entirely occupied with Mrs. Graham, whose convulsive sobs penetrated even through the closed door into the solemn silence of the chamber of death. He did not know where Alice was. His heart was very heavy about her. He knew that this was a sore grief to her and he longed to comfort her.

The door opened noiselessly and she entered, looked a little surprised at his presence, but did not hesitate. His first glance relieved his apprehensions, for though looking pale and wearied, it was easy to see that her grief was soft and natural. She bent and kissed the dead boy's lips, then knelt by the low couch, gazing earnestly at the victorious peace of the quiet countenance. The shadow of a smile curved the lips, the long curl-

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ing lashes rested upon the waxen cheeks so lightly that it seemed they would lift the next moment, and the glossy waves of chestnut hair lay upon his brow as they had ever done.

Kenneth said softly: "All is peace and joy with him."

The coincidence of the words struck Alice, and in low tones she told him of her dream, ending: "I see the end is peace and joy. Much as I shall miss him I cannot wish him back. No more suffering, no more sorrow! I wish poor mother could look upon it as I do. It is so pitiful to see her!"

"Let us pray that comfort and help may be given to her and to us all," and kneeling by her side, her hand clasped in his, he repeated the prayer for persons in affliction and several collects.

When they rose from their knees, "Kenneth," said Alice, "next to our heavenly Father we owe it all to him." It was easy to tell what she meant by *it*. "O, Kenneth!" she went on pressing close to him, "it is worth it all! I do not regret one moment of the bitterness and the heartache and the loneliness of these weary years. I trust that through them I have been brought not only to a fuller trust in God, but to a more worthy love for you than if my blind, ignorant, childish cry had been granted. The stones were hard and the briers sharp, but it was a loving hand that guided me."

"Truly, my darling," said Kenneth, solemnly kissing her forehead, "as little Edwin said, 'God is good.'"

On the next day little Edwin was laid to rest by the solemn yet comforting words of the Mother Church he loved so much. When the white coffin, so pitifully small and light, was borne by his Sunday school class up the broad aisle, preceded by the holy words of Christian hope, there were many tearful eyes in the crowded church, for the little cripple had been much beloved, and the influence of his feeble life was far-reaching.

Alice and her father were the only mourners. Mrs. Graham was unable to attend, and Sister Winifred could not leave her. Mr. Somerville looked sad and worn, and his voice trembled with emotion in the opening sentences, but it rang out like a clarion in the triumphant utterances of the lesson, and to many, even to the sorrowing father and sister, came the thought of the glorious resurrection when the weary, feeble, suffering, distorted body, so soon worn out by life's trials, should be raised bright, beautiful, and strong for all eternity.

The music was very sweet, as befitted the requiem of the music loving boy, the hymns, his favorites, "Lead, Kindly Light," and "Hark, Hark, my Soul." In the soul-inspiring strains of the latter Alice forgot the loneliness and grief, and thought only of the angel-voices of welcome.

When they reached the grave Alice shrank back from seeing the bare yawning cavity so repulsive to tender-hearted mourners, but her father urged her forward, and lo! instead of the crumbling earth on sides and bottom was a bed of soft leaves and fragrant flowers. Loving hands had been there and transformed the open grave into a bower, and the clustering blossoms seemed to form the fittest resting place for the pure-hearted, angel-faced boy. Alice fancied she recognized Kenneth's loving thought, and indeed, he had brought his class in early morning thus to beautify their companion's last home.

The words of prayer and promise fell soothingly upon the ears, and when the little grave was filled and rounded Kenneth stepped forward and with careful, loving hands placed upon it the fair flowers, emblems of the resurrection, which had been sent from almost every home in Vernon.

Pure white rosebuds and graceful ferns, fragrant oleanders and lilies of the valley, clematis and white lilac, jasmine and snowball, the passion vine with its symbolic flowers, and waxen begonias, all were thickly scattered over the little sleeper. A stately magnolia stood beside the grave, and as the summer breezes swayed it gently to and fro it softly scattered sweet-scented, snowy petals, and whispered a lullaby over the gentle boy, whose short, suffering life had shed an influence not to be bounded by the confines of time, but destined to extend throughout eternity.

(To be continued)

Topsy-Turvydom in Japan

It has often been remarked that the Japanese do many things in a way that runs directly counter to European ideas of what is natural and proper. To the Japanese themselves our ways appear equally unaccountable. It was only the other day that a Tokyo lady asked the present writer why foreigners did so many things topsy-turvy, instead of doing them naturally, after the manner of her country-people. Here are a few instances of this contrariety:

Japanese books begin at what we should call the end, the word *finis* coming where we put the title-page. The foot-notes are printed at the top of the page and the reader puts in his marker at the bottom. In newspaper paragraphs a large full stop is put at the beginning of each.

Men make themselves merry with wine, not after dinner, but before. Sweets also come before the *pieces de resistance*.

The whole method of treating horses is the opposite of ours. A Japanese mounts his horse on the right side, all parts of the harness are fastened on the right side, the mane is made to hang on the left side; and when the horse is brought home, its head is placed where its tail ought to be, and the animal is fed from a tub at the stable door.

Boats are hauled upon the beach stern first. The color of mourning is not black but white. The Japanese do not say "north-east," "south-west," but "east-north," "west-south."

They carry babies, not in their arms, but on their backs.

In addressing a letter they employ the following order of words: "Japan, Tokyo, Akasaka District, such-and-such a street, 19 Number, Smith John Mr."—thus putting the general first, and the particulars afterwards, which is the exact reverse of our method.

Many tools and implements are used in a way which is contrary to ours. For instance, Japanese keys turn in instead of out, and Japanese carpenters saw and plane towards, instead of away from themselves.

The best rooms in a house are at the back. The garden, too, is at the back. When building a house, the Japanese construct the roof first, then, having numbered the pieces, they break it up again, and keep it until the substructure is finished.

In making up accounts, they write down the figures first, the item corresponding to the figures next.

Politeness prompts them to remove, not their head-gear, but their foot-gear.

Their needle-work sometimes curiously reverses European methods. Belonging as he does to the inferior sex, the present writer can only speak hesitatingly on such a point; but an English lady resident in Tokyo tells him that the impulse of her Japanese maids is always to sew on cuffs, frills, and other like things, topsy-turvy and inside out. If that is not the *ne plus ultra* of contrariety, what is?

Men in Japan are most emphatically *not* the inferior sex. When (which does not often happen) a husband condescends to take his wife out with him, it is my lord's jinrikisha that bowls off first. The woman gets into hers as best she can, and trundles along behind. Still, women have some few consolations. In Europe, gay bachelors are apt to be captivated by actresses. In Japan, where there are no actresses to speak of, it is the women who fall in love with fashionable actors.

Strangest of all, after a bath the Japanese dry themselves with a damp towel!—*Chamberlain's Things Japanese.*

Pain and Rest

We are told that pain is nothing more than a nerve-irritation. It is experienced when any destructive process goes on in any part of the body, and may be felt in one part of the body while the source of it is in another. The headache may have its source in the muscles of the eye. Pain, strange as it may seem, is really a protective and beneficial sensation. In the case of a broken limb, extreme pain is caused by motion in that limb. Therefore, the sufferer, whether man or animal, tries to keep the limb at rest, which is the very condition requisite for its healing. Surgeons, indeed, have taken hints from nature in this regard, and in cases of tuberculosis affecting joints find that the best results are obtained by rendering the joint motionless by means of splints, though the affection itself is often not very painful. Pain from indigestion is relieved by temporarily lightening the diet and giving the digestive organs less work to do. Even headache usually indicates a call for rest. Pain due to an overtaxing of the nerve centre, that is, the brain, is usually the most difficult to combat, since here the cause is often obscure. In this state neuralgia—nerve pain, affects first one part of the body, then another. Nature's restorer, sleep, is courted with difficulty, and life's ordinary duties be-

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come burdens almost too heavy to be borne. In this condition nature's call for rest is best heeded by a complete change of surroundings. If the call is disregarded, serious consequences are likely to ensue. A vacation offers one of the best chances of recuperation. In fact, a regular indulgence in such forms of recreation is the best means of preventing this very condition, and should be looked upon not as the indulgence of a weakness, but as the performance of a duty. In the natural course of events one adds to, rather than detracts from, the years which may be given to active labors by devoting regular periods to rest. Treat the body not as a mere machine, which wears out in any case after a certain number of years or months of work, but as a vital organism having the power of revivifying itself—capable of being hard worked, but demanding, too, times of recuperation.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Saving Sunshine

Merry little Goldie,
Sitting on the floor,
In the sunlight, flooding
Through the open door:
With a spoon and bottle,
Working earnestly,
Dipping up the brightness—
Little busy bee.

Mamma, at the window,
Glances up to ask—
"What's my baby playing?"
Goldie at her task
Answers, sweetly smiling—
"Mamma, 'tisn't play;
I'm going to save some sunshine
For a rainy day!"

Prudent little woman,
Tiny, winsome sprite;
Do you know you teach a
Lesson, brave and bright?
If we would but scatter
Kindly words and deeds,
Hoarding thus the sunshine
For our future needs!

—*Selected.*

His Business

"You sent for me, sir," said Robert Henderson, going to the desk of his employer, the owner of the wholesale fruit store.

"Yes, I sent for you to say that I shall not want your services after this week."

Robert turned a shade paler.

"Isn't it a little sudden, sir?" he ventured to ask.

"It is about as long notice as I usually give. This is a dull season, you know; some clerks would think themselves fortunate in having held on till now."

"Have I given satisfaction?"

"Very good, indeed." Mr. Strong varied the set, indifferent monotony of his tone a little, but even the little was gratifying from a man like him. "I will give you very good recommendations."

"I don't know that they will do me very much good—any good, in fact," said Robert to himself, as he turned and went down stairs. "There are ten applicants for one situation this time of year."

Many a luckless breadwinner turned suddenly out of employment will be able to enter into his feelings as he thought of his widowed mother and the sisters who looked to him for help in the struggle to maintain a home.

"Sent off on short notice?" asked a clerk who came out with him, the last two, as the house was closed for the night. "Just like John Strong."

"But he was under no obligations to keep me when he didn't need me."

"Maybe not. But it seems to me if I had a clerk that I knew was a good one and needed work, I'd manage to carry him through a dull season. Especially if I was a rich man like him. What's this!"

A heavily loaded dray had driven up to the curbstone, the driver of which began to unload boxes addressed to the firm.

"How's all this?" said Robert going toward him. "It's too late to deliver goods to-night."

"I know it, mister," said the drayman respectfully, "but I couldn't help it this time."

"They were due here two hours ago."

"Yes, and the big fire down here blocked everything. The hoses were all over the street and nothing could pass. I got caught. It was hose before me and hose behind me, so I couldn't get out."

"But the place is locked up for the night."

"Then I suppose I'll have to stack the boxes here on the pavement."

"The stuff will freeze if it stays out all night."

"What can I do?" said the man, looking much perplexed. "I was hired to haul it, and I've hauled it. I can't help the delay."

"Come along. Don't bother yourself about it," said Robert's friend to him. "It isn't any concern of yours."

"Yes, it is," said Robert, half absently.

"Why, it isn't any part of your business to see to the receiving of the goods."

"No," said Robert, "but I couldn't feel right if I didn't try to do something in such a muddle."

"You're a simpleton," said the other, good-humoredly, as he walked away. "It isn't your muddle. And you just turned off, too. I'd let the boss look after his own concerns."

Here was exactly the difference between the two young men. Robert possessed very clear and decided ideas as to his duty to his employer, and could not reconcile his conscience to the allowing of his interests to suffer in any way which lay in his power to prevent, even though his special duties were entirely apart from this line of the business.

He turned again to the drayman, who had ceased his unloading, and stood by his horses, wearing a look of distress and indecision.

"If I get into a muss with the boss, like enough he'll dismiss me," he said.

"That won't do," said Robert heartily. "He's just dismissed me, and so I know how it feels. We'll contrive something, I guess. Do you know where Mr. Strong lives? I might telephone him now what he'd like done."

But the man did not know. Robert was beating his brain for some other plan when the door of a large store a little distance down the street opened, and two or three workmen came out. Robert darted towards them, reaching the door just as a man stepped out and was about to lock it.

The young clerk quickly explained the perplexing circumstances attending the delayed delivery of the fruit, ending with:

"Do you think you could let me store it in here? You're empty, I see."

"Yes, we're empty," said the man; "but I'm only the janitor of the building; haven't anything to do with it except to see it locked up and safe from fire. "But,"

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he continued, looking at the troubled face of the drayman, who had come near, "Mr. Race isn't a hard man, and if you'll take the risks of it—can't do a mite of harm as I can see—we'll just set it in here for the night, if you'll see that it's out before time for work to begin in the morning. Mr. Race is having the store fitted up for opening."

"I'll be on hand early," said Robert, the drayman heartily undertaking to be with him. With willing hands the three worked until the load was transferred within shelter.

True to his appointment, Robert was where he had promised to be with the first ray of murky light which made its way among the tall buildings, and the boxes were out and piled before Mr. Strong's door. Meeting the proprietor of the store which had afforded such valuable help in time of need, Robert made explanations which were fully satisfactory.

"He seems to be the right sort of chap," said Mr. Race, looking after Robert as he hurried to his work. "'Twasn't his business to look after the fruit, so the drayman says. Well, I like the sort that make it their business to look out for the interests of those who hire them. They're scarce, and worth their weight in gold in a business—if they're lively and bright, too, as he seems to be. Out of his situation, the man says. Well, if Strong doesn't know when he's well off I'm under no obligation to tell him. I'll send for the young fellow and talk to him again."

The drayman went to Mr. Strong with his report of what had taken place, and remembering Robert's kindness to him in his dilemma did not fail to say a few words in praise of the young man's energy and faithfulness. And Mr. Strong also came to the conclusion, although more slowly, that he liked a young fellow who by his quick eye and prompt action could save the firm several hundred dollars. On the day when Robert's week was out he again desired his presence in the office and said to him:

"I have changed my mind about letting you go, Henderson. Busines is looking up, and I guess you may work on."

"Thank you, sir," said Robert, "but I have taken a situation with Mr. Race."

"You have! When did he hire you?"

"The day after I stacked the fruit in his store."

"H'm!" Mr. Strong was not the man to allow any one to see his chagrin as he nodded a good evening.

"I've made a mistake," he said, looking after Robert. "That's the right sort of a fellow to keep about and Race was sharp enough to see it. Well, I'll keep a standing offer before him, and perhaps he'll come back."

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Lee was crying. The great round tears rolled down his plump cheeks and splashed over the breast of his little gray coat. His little sister Isabel, only three years old, ran quickly, and, doubling up her dimpled hand, held it close to his face, saying: "I'll catch your tears, brudder." Lee burst out laughing. He just couldn't help it, and there were no more tears to be seen.

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Household Hints

BLUING.—That the mysterious iron rust spots so often found on the clothes when they come from the laundry can be traced to the bluing, is not generally known, yet such is the case. The spots are too often attributed to a rusty boiler, it not seeming to dawn on the mind of the owner that in the latter case the blemish would be a smear, where the cloth rubbed against the boiler, and not a spot.

With Prussian blue good housewives ought to have nothing to do. It is a compound of iron and the poisonous principle of prussic acid. This compound is easily decomposed by sodium hydrate, or sodium carbonate, both strong alkalis, the first of which is found in soap and washing powders, while washing soda is the second. What happens then is this: The clothes are blued in the wash, and in a fold or tuck a drop of the bluing remains, dries and makes a deposit of the iron compound. At the next washing the cloths are boiled with soap, the alkali of which, acting on the deposit of blue, decomposes it and changes it to the red hydrate of iron, and an iron rust spot is the result.

Another objection to the Prussian blue is that drying in the sun causes a change in the iron compound, rendering it a much darker blue than when it leaves the tub, so that the clothes appear very blue and oftentimes streaked, though the laundress vehemently asserts that she did not blue them very much. Poor thing, it is not her fault, but the fault of the sun and the iron in the bluing. As it is impossible to trust to advertisements as to the kind of bluing one is getting, and as the Prussian blue in solid form (Berlin blue) is not easily distinguishable from ultramarine, the writer has prepared the following tests, which may be tried in the kitchen, providing only that the experiments be not performed in a metal dish.

First. To some of the bluing to be tested add vinegar, or, better still, muriatic acid, and heat. If a gas is given off which has a sickening odor, like decayed eggs, the bluing is the clay ultramarine. If the action is kept up, the bluing will become colorless.

Second. To a second portion of the bluing add soap or some washing soda, and boil. If the bluing becomes thick and turns reddish, it is Prussian blue.

Third. If neither of these effects takes place, add nitric acid to a third portion, and heat. If the bluing changes from yellow to white, it is indigo.

Bluing, like charity, is not infrequently made to cover a multitude of (laundry) sins. If the laundress gets in a hurry, or is careless or indifferent, nothing is easier—to her conception—than to heavily dose the rinsing water with bluing, in order to disguise the streaks and stains, and perhaps even dirt itself. Yet the disguise is never sufficient; it is penetrated by the most casual glance of the observer and, like an accusing conscience, must present ever to the guilty one the frightful evidence of the atrocity it is intended to cover.

A good many people do not use the preparations of bluing which are so numerous at all groceries and household supply stores, but buy the article in bulk and make the solutions to suit the occasion. The simplest of these, and one of the most satisfactory in use, is made by having a piece of indigo tied in a rag. This was the only bluing equipment of our grandmothers, and a satisfactory modification would come from the substitution of a small linen bag for the bit of stray cloth. With this just the right tint can be obtained with perfect ease, and the expense is so small as to be entirely insignificant. But if the rinse water is hard it should be softened before the bluing is added, since hard water is very likely to induce a streaked appearance when the laundress in not in fault.—*Good Housekeeping.*

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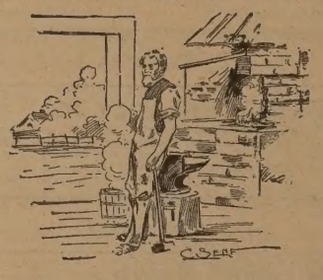

A Blacksmith.

May 22d, 1894.

The Dr. J. H. McLean Medicine Co.,
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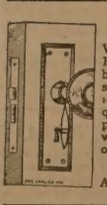

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